



The Only Way for the Realization Of Nibbāna

Pa-Auk Tawya Sayadaw

The 'In&Out-Breath Section' of the 'Great Mindfulness-Foundation Sutta' discussed in practical detail, and in accordance with the Pali Texts.

In *The Only Way for the Realization of Nibbāna*, the Most Venerable Sayadaw gives a brief summary of the practice necessary for such realization, namely samatha and vipassanā. He bases his discussion on the first section of the '*Mahā-Sati-Paṭṭhāna Sutta*', the in&out-breath section of 'The Great Mindfulness-Foundation Sutta'.

In the preface (pp.1-23), the Sayadaw discusses the '*Mahā-Sati-Paṭṭhāna Sutta*' within the context of other suttas where The Buddha discusses the practice necessary for realizing Nibbāna. Afterwards, the Sayadaw discusses the in&out-breath section of the sutta within the context of the remaining sections of 'The Great Mindfulness-Foundation Sutta'. Afterwards, the entire in&out-breath section is quoted (pp.25-26). And there is a brief discussion of how one progresses from mundane samatha and vipassanā to supramundane samatha and vipassanā (p.27).

The Sayadaw then discusses in practical detail The Buddha's instructions on samatha in the in&out-breath section of the '*Mahā-Sati-Paṭṭhāna Sutta*', beginning with **Ever mindful he breathes in; ever mindful he breathes out**; ending with **'Tranquillizing the body formation, I shall breathe in': thus he trains. 'Tranquillizing the body formation, I shall breathe out': thus he trains**; this being the four stages of development for attaining the four jhānas (pp.28-36).

The Sayadaw then discusses in practical detail The Buddha's instructions on the four stages of vipassanā. First **Thus he abides contemplating the body in the body internally, or he abides contemplating the body in the body externally, or he abides contemplating the body in the body internally and externally**; this being direct knowledge and contemplation of ultimate materiality and ultimate mentality through the elements contemplation section of the '*Mahā-Sati-Paṭṭhāna Sutta*', as well as the sections of consciousness-, feelings- and dhammas contemplation (pp.37-60). Second **He abides contemplating originating phenomena in the body; or he abides contemplating perishing phenomena in the body; or he abides contemplating [both] originating&perishing phenomena in the body**; this being the direct knowledge and contemplation of causal and momentary rise&perish (pp.61-65). Third **Or mindfulness that 'there is the body' is established just sufficient for knowledge, sufficient for mindfulness**; this being the higher mundane vipassanā knowledges, prior to the realization of Nibbāna (p.66). Fourth **And he abides independent, and does not cling to anything in the world**; this being the supramundane realization of Nibbāna (p.67).

The Sayadaw describes each stage of samatha and vipassanā in terms of the Noble Eightfold Path, and he describes vipassanā in terms of the full knowledges described by The Buddha as necessary for realization of Nibbāna, quoted and discussed in the preface. Their mutual correspondence is shown in a table (p.69).

Tables describe the phenomena that make up ultimate materiality (pp.41-45) and mentality (pp.51, 53, 56-59) as described by The Buddha, and their correspondence to the various classifications given by The Buddha in earlier quoted suttas (p.71): the five aggregates (p.72), twelve bases (p.73), eighteen elements (p.74), and four Noble Truths (p.75).

Suppose, friend Uttiya, there was a royal town on the farthest border, with solid foundations, strong walls and turrets, and one gate(*eka-dvāram*).

The gatekeeper there was wise, able, and clever: the unknown were refused, the known admitted. He followed the path encircling the whole town. Following the path encircling the whole town, he would not see a joint in the wall or an opening in the wall even for a cat's egress.

There might not be such knowledge as: 'So many creatures enter or leave this town'. But such [knowledge] there would be: 'Any whatsoever large creatures that enter or leave this town, they all enter or leave through the gate.'

So too, friend Uttiya, such is not the Tathāgata's concern: 'The whole world is led out by it, or half, or a third part.' But such for the Tathāgata there is [concern]: 'Anyone whatsoever who from the world were led out, are led out, or will be led out, they all [were led out, are led out, or will be led out]

[1] **having abandoned the five hindrances (which are mental defilements, weakeners of wisdom);**

[2] **with mind well-founded in the four foundations of mindfulness**(*catūsu sati-paṭṭhānesu*), **having developed the seven enlightenment factors according to reality.**

'Thus they from the world were led out, are led out, or will be led out.'

A.X.II.v.5 '*Uttiya-Suttaṃ*' ('The Uttiya Sutta') — see p.15.

The only way, bhikkhus, is this path, for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's disappearance, for the true way's attainment, for Nibbāna's realization: that is, the four foundations of mindfulness(*cattāro sati-paṭṭhānā*). **What are the four? Here, bhikkhus,**

[1] **a bhikkhu abides contemplating the body in the body, ardent, discerning, and mindful, having removed covetousness and displeasure, for the world.**

[2] **He abides contemplating feelings in feelings, ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

[3] **He abides contemplating consciousness in consciousness, ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

[4] **He abides contemplating dhammas in dhammas, ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

D.II.9 (§373) '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta') — see p.17.

And what, bhikkhus, are the things that need to be developed by direct knowledge?

Samatha and vipassanā: these things need to be developed by direct knowledge.

M.III.v.7 '*Mahā-Saḷ-Āyatanika-Suttaṃ*'
(See p.4.)

- [1] Materiality, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [2] Feeling, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [3] Perception, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [4] Formations, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [5] Consciousness, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.

S.III.I.iii.3 '*Abhijāna-Suttaṃ*'
(See pp.10-11.)

The all, bhikkhus, not knowing directly, not fully knowing, not having dispassion for, and not abandoning, impossible is the destruction of suffering.

S.IV.I.iii.4 '*Paṭhama A-Pari-Jānana-Suttaṃ*'
(See p.16.)

- [1] Here, bhikkhus, a bhikkhu abides contemplating the body in the body, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of the body in the body, the body is fully known. With full knowledge of the body, the Deathless is realized.
- [2] He abides contemplating feelings in feelings, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of feelings in feelings, feelings are fully known. With full knowledge of feelings, the Deathless is realized.
- [3] He abides contemplating consciousness in consciousness, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of consciousness in consciousness, consciousness is fully known. With full knowledge of consciousness, the Deathless is realized.
- [4] He abides contemplating dhammas in dhammas, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of dhammas in dhammas, dhammas are fully known. With full knowledge of dhammas, the Deathless is realized.

S.V.III.iv.8 '*Pariññāta-Suttaṃ*'
(See p.13.)



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Pa-Auk Tawya Sayadaw

The 'In&Out-Breath Section' (*'Ān-Āpāna-Pabbam'*) of the 'Great Mindfulness-Foundation Sutta' (*'Mahā-Sati-Paṭṭhāna-Suttam'*) discussed in practical detail, and in accordance with the Pali Texts.

A G I F T – N O T F O R S A L E

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Title: 'The Only Way for the Realization of Nibbāna'.

This has been taken from the first of The Buddha's words in the D.II.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta'): 'The only way, bhikkhus, is this path (*ek-āyano ayaṃ, bhikkhave, maggo*).'

(See discussion under 'The Only Way = The One Gate', p.21.)

Cover Illustration:

The Indian emperor Asoka (ca. 304-232 BC) erected many pillars throughout India, Nepal, Pakistan and Afghanistan. They were crowned with a horse, a lion, a bull, four bulls, etc. A small number have so far been found. Inscriptions describe his wishes for conduct in his government and among his people that accords with the Dhamma. One such pillar he also erected at Lumbini (249 BC), to mark the birthplace of The Buddha, who had passed away only some two hundred years earlier. At the time this pillar was discovered and the inscription deciphered, it was the first 'historical' evidence of The Buddha's existence.

(Drawn from *The Edicts of King Asoka* by Ven. S. Dhammika, Wheel Publication No. 386-387, *Buddhist Publication Society*, Kandy, Sri Lanka.)

The Most Venerable Pa-Auk Sayadaw has adopted Asoka's four roaring lions as a symbol for Pa-Auk Tawya Monastery. And recently, he received news from Sri Lanka that the original four lions in fact carried a Dhamma wheel on their backs, which had broken off: the Pa-Auk symbol was changed accordingly.

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*Namo Tassa,
Bhagavato,
Arahato,
Sammā-
Sambuddhassa.*

Homage To Him,
The Blessed One,
The Worthy One,
The Perfectly
Self-Enlightened One.

PREFACE

Our intention with this booklet is to give a brief summary of the practice necessary for the realization of Nibbāna. We shall base our discussion on the first section of the '*Mahā-Sati-Paṭṭhāṇa Sutta*': the in&out-breath section (*ān-āpāna-pabba*). Properly to understand that section, however, one needs to understand how it is related to the rest of the sutta. And properly to understand the rest of the sutta, one needs to understand how it is related to The Buddha's Teachings as a whole.

THE FOUR TASKS THAT NEED TO BE DONE

Therefore, we shall first quote from the '*Kūṭāgāra Sutta*' of the '*Sacca-Saṃyutta*'. There, The Buddha says:¹

Indeed, bhikkhus, if anyone said: 'Without having built the lower structure of a peaked house, I shall erect the upper structure', such a possibility does not exist. So too, if anyone said:

- [1] **'Without penetrating the Noble Truth of Suffering according to reality** (*ahaṃ Dukkhaṃ Ariya-Saccaṃ yathā-bhūtaṃ an-abhisamecca*);
- [2] **'without penetrating the Noble Truth of the Origin of Suffering according to reality** (*Dukkha-Samudayaṃ Ariya-Saccaṃ yathā-bhūtaṃ an-abhisamecca*);
- [3] **'without penetrating the Noble Truth of the Cessation of Suffering according to reality** (*Dukkha-Nirodhaṃ Ariya-Saccaṃ yathā-bhūtaṃ an-abhisamecca*);
- [4] **'without penetrating the Noble Truth of the Path Leading to the Cessation of Suffering according to reality** (*Dukkha-Nirodha-Gāminiṃ Paṭipadaṃ Ariya-Saccaṃ yathā-bhūtaṃ an-abhisamecca*),

'I shall make a complete end of suffering' (*sammā dukkhass-antaṃ karissāmi*), **such a possibility does not exist** (*n-etaṃ ṭhānaṃ vijjati*).

This means that to make a complete end of suffering, one needs to penetrate each of the four Noble Truths with one's own direct, practical knowledge.

Then, in the '*Dhamma-Cakka-Ppavattana Sutta*' of the '*Sacca-Saṃyutta*', The Buddha explains such penetration as a particular task that needs to be done for each particular Truth:²

- [1] **Indeed, this Noble Truth of Suffering needs to be fully known** (*pariññeyyaṃ*)....
- [2] **Indeed, this Noble Truth of the Origin of Suffering needs to be abandoned** (*pahātabbaṃ*)....
- [3] **Indeed, this Noble Truth of the Cessation of Suffering needs to be realized** (*sacchikātabbaṃ*)....
- [4] **Indeed, this Noble Truth of the Practice Leading to the Cessation of Suffering needs to be developed** (*bhāvetabbaṃ*)....

In the '*Mahā-Saḷ-Āyatanika Sutta*' of the '*Majjhima-Nikāya*', The Buddha explains these same four tasks in practical detail:³

- [1] **And what, bhikkhus, are the things that need to be fully known by direct knowledge** (*abhiññā pariññeyyā*)?
To this, 'The five clinging-aggregates' should be said, that is:
 - [i] **the materiality clinging-aggregate** (*rūp-upādāna-kkhandho*),
 - [ii] **the feeling clinging-aggregate** (*vedan-upādāna-kkhandho*),
 - [iii] **the perception clinging-aggregate** (*saññ-upādāna-kkhandho*),
 - [iv] **the formations clinging-aggregate** (*saṅkhār-upādāna-kkhandho*),
 - [v] **the consciousness clinging-aggregate** (*viññāṇ-upādāna-kkhandho*).**These things need to be fully known by direct knowledge** (*ime dhammā abhiññā pariññeyyā*).
- [2] **And what, bhikkhus, are the things that need to be abandoned by direct knowledge** (*abhiññā pahātabbā*)?
Ignorance and existence craving (*avijjā ca bhava-taṇhā ca*):
these things need to be abandoned by direct knowledge (*ime dhammā abhiññā pahātabbā*).
- [3] **And what, bhikkhus, are the things that need to be realized by direct knowledge** (*abhiññā sacchikātabbā*)?
Knowledge and Liberation (*Vijjā ca Vimutti ca*):
these things need to be realized by direct knowledge (*ime dhammā abhiññā sacchikātabbā*).
- [4] **And what, bhikkhus, are the things that need to be developed by direct knowledge** (*abhiññā bhāvetabbā*)?
Samatha and vipassanā (*samatho ca vipassanā ca*):
these things need to be developed by direct knowledge (*ime dhammā abhiññā bhāvetabbā*).

¹ S.V.XII.iii.1 '*Kūṭāgāra-Suttaṃ*' ('The Peaked-House Sutta')(My—S.3.394)(The latter reference is to the Myanmarese volume/page nos.)

² S.V.XII.ii.1 '*Dhamma-Cakka-Ppavattana-Suttaṃ*' ('The Dhamma-Wheel Setting-in-Motion Sutta')(My—S.3.369)

³ M.III.v.7 '*Mahā-Saḷ-Āyatanika-Suttaṃ*' ('The Great Sixfold-Base Sutta')(My—M.3.337)

THE NOBLE TRUTH OF SUFFERING NEEDS TO BE FULLY KNOWN

The Buddha says the Noble Truth of Suffering needs to be fully known, which means the five clinging-aggregates (*pañc-upādāna-kkhandha*) need to be fully known by direct knowledge.

The five clinging-aggregates Buddha explains in, for example, the '*Khandha Sutta*' of the '*Khandha-Saṃyutta*':⁴

What then, bhikkhus, are the five clinging-aggregates (*pañc-upādāna-kkhandhā*)?

- [1] **Any whatsoever, bhikkhus, materiality (*yaṃ kiñci, bhikkhave, rūpaṃ*), past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehensible by the taints (*s-āsavaṃ*), and clingable (*upādāniyaṃ*), this is called the materiality clinging-aggregate (*ayaṃ vuccati rūp-upādāna-kkhandho*).**
- [2] **Any whatsoever feeling (*yā kāci vedanā*), past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehensible by the taints, and clingable, this is called the feeling clinging-aggregate (*ayaṃ vuccati vedan-upādāna-kkhandho*).**
- [3] **Any whatsoever perception (*yā kāci saññā*), past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehensible by the taints, and clingable, this is called the perception clinging-aggregate (*ayaṃ vuccati saññ-upādāna-kkhandho*).**
- [4] **Any whatsoever formations (*ye keci saṅkhārā*), past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehensible by the taints, and clingable, this is called the formation clinging-aggregate (*ayaṃ vuccati saṅkhār-upādāna-kkhandho*).**
- [5] **Any whatsoever consciousness (*yaṃ kiñci viññāṇaṃ*), past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehensible by the taints, and clingable, this is called the consciousness clinging-aggregate (*ayaṃ vuccati viññāṇ-upādāna-kkhandho*).**

These are called, bhikkhus, the five clinging-aggregates (*ime vuccanti, bhikkhave, pañc-upādāna-kkhandhā*).

The materiality aggregate is just the eleven categories of materiality. Feeling, perception, formations, and consciousness are the eleven categories of mentality.

Why are they called clinging-aggregates? Because they are the object of clinging: by clinging, The Buddha means continuous craving. Beings crave for and cling to the five aggregates in one way or another as self: as a self that is annihilated at death or a self that is eternal. Hence, The Buddha says the five aggregates need to be fully known by direct knowledge. They are all the Noble Truth of Suffering.^{5/A}

As The Buddha says in the '*Kūṭāgāra Sutta*' that we quoted earlier:

If anyone said: 'Without penetrating the Noble Truth of Suffering according to reality... I shall make a complete end of suffering', such a possibility does not exist (*n-etaṃ thānaṃ vijjati*).

THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING NEEDS TO BE ABANDONED

Beings crave for and cling to the five aggregates. That is the Noble Truth of the Origin of Suffering: it needs to be abandoned. The Buddha says there are three types of craving that lead to renewed five clinging-aggregates life after life: sensual craving (*kāma-taṇhā*), existence craving (*bhava-taṇhā*), and non-existence craving (*vi-bhava-taṇhā*). As one progresses towards the complete end of suffering, one gradually puts an end to these three types of craving: the last one to be abandoned is existence craving. It is abandoned only with Arahantship, when one has made a complete end of ignorance. That is why, in the '*Mahā-Saḷ-Āyatanika Sutta*' that we just quoted from, The Buddha explains that ignorance and existence craving need to be abandoned by direct knowledge.

This process of ignorance and craving leading to continued rebirth is dependent origination in regular order (*anuloma-paṭicca-samuppāda*). The Buddha explains it in the '*Tiṭṭh-Āyatan-Ādi Sutta*' of the '*Aṅguttara-Nikāya*':⁶

And what, bhikkhus, is the Noble Truth of the Origin of Suffering?

- [1] **Because of ignorance (*avijjā-paccayā*), formations [come into existence] (*saṅkhārā*);**
- [2] **because of formations, consciousness (*saṅkhāra-paccayā viññāṇaṃ*);**
- [3] **because of consciousness, mentality-materiality (*viññāṇa-paccayā nāma-rūpaṃ*);**
- [4] **because of mentality-materiality, the six bases (*nāma-rūpa-paccayā saḷ-āyatanaṃ*);**
- [5] **because of the six bases, contact (*saḷ-āyatana-paccayā phasso*);**
- [6] **because of contact, feeling (*phassa-paccayā vedanā*);**
- [7] **because of feeling, craving (*vedanā-paccayā taṇhā*);**
- [8] **because of craving, clinging (*taṇhā-paccayā upādānaṃ*);**
- [9] **because of clinging, existence (*upādāna-paccayā bhavo*);**
- [10] **because of existence, birth (*bhava-paccayā jāti*);**
- [11] **because of birth (*jāti-paccayā*),**

⁴ S.III.I.v.6 '*Khandha-Suttaṃ*' ('The Aggregate Sutta') (My—S.2.39). It is quoted by VsM.xiv.505 '*Kam-Ādi-Vinicchaya-Kathā*' ('Interpretative Discussion of Order Etc.') to explain the five clinging-aggregates.

⁵ FIVE CLINGING-AGGREGATES: <= THE SIX INTERNAL/EXTERNAL BASES: see quotations/discussion, subsequent endnote A, p.80.> = MENTALITY-MATERIALITY: mentality-materiality (*nāma-rūpa*) may refer to just the feeling/perception/formations/materiality aggregate or (as it does here) it may refer to all five aggregates.<Again, see quotations/discussion, subsequent endnote A, p.80.>

⁶ A.III.II.ii.1 '*Tiṭṭh-Āyatan-Ādi-Suttaṃ*' ('The Sectarian Doctrines Etc. Sutta') (My—A.1.177). There, The Buddha contrasts His own teaching with three sectarian doctrines, handed down traditions (*parampi gantvā*) of inaction (*akiriya*) that say one's experiences are all: 1) rooted in past action (*pubbe-kata-hetu*); 2) rooted in a god's creation (*issara-nimmāna-hetu*); 3) rootless&causeless (*ahetu-appaccayā*).

[12] **ageing&death** (*jarā-maraṇaṃ*), **sorrow** (*soka*), **lamentation** (*parideva*), **pain** (*dukkha*), **displeasure** (*domanass-*), and **despair** (*upāyāsā*) **come into existence** (*sambhavanti*).

Such is the origination (*samudayo*) **of this whole mass of suffering.**

This is called, bhikkhus, the Noble Truth of the Origin of Suffering (*Dukkha-Samudayaṃ Ariya-Saccaṃ*).

As The Buddha says in the '*Kūṭāgāra Sutta*' that we quoted earlier:

If anyone said: 'Without penetrating the Noble Truth of the Origin of Suffering according to reality... I shall make a complete end of suffering', such a possibility does not exist (*n-etaṃ ṭhānaṃ vijjati*).

THE NOBLE TRUTH OF THE CESSATION OF SUFFERING NEEDS TO BE REALIZED

The Noble Truth of Cessation of Suffering is Nibbāna, non-arising and cessation of the five clinging-aggregates: it needs to be realized by direct knowledge. It requires that one first realizes Arahantship. That is why, in the '*Mahā-Saḷ-Āyatanika Sutta*' that we just quoted from, The Buddha explains that knowledge and liberation need to be realized by direct knowledge: they correspond to the Arahant Path and Fruition Knowledges. As we just explained, when those two knowledges have been realized, one will have made a complete end of ignorance and craving, and after death there is no further rebirth.

This process is dependent origination in negative order (*paṭiloma-paṭicca-samuppāda*). Again, The Buddha explains it in the '*Tiṭṭh-Āyatan-Ādi Sutta*' of the *Anguttara-Nikāya*.⁶

And what, bhikkhus, is the Noble Truth of the Cessation of Suffering (*Dukkha-Nirodhaṃ Ariya-Saccaṃ*)?

[1] **With ignorance's remainderless fading away and cessation** (*avijjāya tveva asesavirāga-nirodhā*), **there is formations' cessation** (*saṅkhāra-nirodho*);

[2] **with formations' cessation, there is consciousness's cessation** (*saṅkhāra-nirodhā, viññāṇa-nirodho*);

[3] **with consciousness's cessation, there is mentality-materiality's cessation** (*viññāṇa-nirodhā, nāma-rūpa-nirodho*);

[4] **with mentality-materiality's cessation, there is the six bases' cessation** (*nāma-rūpa-nirodhā, saḷ-āyatana-nirodho*);

[5] **with the six bases' cessation, there is contact's cessation** (*saḷ-āyatana-nirodhā, phassa-nirodho*);

[6] **with contact's cessation, there is feeling's cessation** (*phassa-nirodhā, vedanā-nirodho*);

[7] **with feeling's cessation, there is craving's cessation** (*vedanā-nirodhā, tanhā-nirodho*);

[8] **with craving's cessation, there is clinging's cessation** (*tanhā-nirodhā, upādāna-nirodho*);

[9] **with clinging's cessation, there is existence's cessation** (*upādāna-nirodhā, bhava-nirodho*);

[10] **with existence's cessation, there is birth's cessation** (*bhava-nirodhā, jāti-nirodho*);

[11] **with birth's cessation** (*jāti-nirodhā*),

[12] **ageing&death** (*jarā-maraṇa*), **sorrow** (*soka*), **lamentation** (*parideva*), **pain** (*dukkha*), **displeasure** (*domanassa*), and **despair** (*upāyāsā*) **cease** (*nirujjhanti*).

Such is the cessation (*nirodho*) **of this whole** (*kevalassa*) **mass of suffering** (*dukkha-kkhandhassa*).

As The Buddha says in the '*Kūṭāgāra Sutta*' that we quoted earlier:

If anyone said: 'Without penetrating the Noble Truth of Cessation of Suffering according to reality... I shall make a complete end of suffering', such a possibility does not exist (*n-etaṃ ṭhānaṃ vijjati*).

THE NOBLE TRUTH OF THE PRACTICE LEADING TO THE CESSATION OF SUFFERING NEEDS TO BE DEVELOPED

The Noble Truth of the Practice Leading to the Cessation of Suffering is the Noble Eightfold Path (*Ariya Atṭh-Aṅgika Magga*):

- | | | |
|----------------------------------------------|--------------------------------------------|-------------------------------------------------|
| 1) Right View (<i>Sammā-Diṭṭhi</i>) | 3) Right Speech (<i>Sammā-Vācā</i>) | 6) Right Effort (<i>Sammā-Vāyāma</i>) |
| 2) Right Intention (<i>Sammā-Sankappa</i>) | 4) Right Action (<i>Sammā-Kammanta</i>) | 7) Right Mindfulness (<i>Sammā-Sati</i>) |
| | 5) Right Livelihood (<i>Sammā-Ājīva</i>) | 8) Right Concentration (<i>Sammā-Samādhi</i>) |

The Noble Eightfold Path needs to be developed. According to, for example, the '*Cūḷa-Vedalla Sutta*' of the *Majjhima-Nikāya*, the eight factors of the Noble Eightfold Path correspond to the three aggregates:⁷

- 1) Right Speech, Right Action, and Right Livelihood correspond to the morality aggregate (*sīla-kkhandha*).
- 2) Right Effort, Right Mindfulness, and Right Concentration correspond to the concentration aggregate (*samādhi-kkhandha*).
- 3) Right View and Right Intention correspond to the wisdom aggregate (*paññā-kkhandha*).

Again, in the '*Mahā-Saḷ-Āyatanika Sutta*' that we just quoted from, The Buddha explains that the practice which needs to be developed with direct knowledge is samatha and vipassanā. This is how we may understand that the Noble Eightfold Path corresponds to samatha and vipassanā.⁸

⁷ Discussing the path, VsM.xvi.568 '*Eka-Vidh-Ādi-Vinicchaya-Kathā*' ('Interpretative Discussion of the One Type Etc.') quotes from M.I.v.4 '*Cūḷa-Vedalla-Suttam*' ('Small Catechism Sutta') (My—M.1.375). There, to her former husband Visākha, the Arahant Dhammadinnā explains how the eight factors correspond to the three aggregates. And she says: 'The three aggregates (*taṃ khandhā*) are not included (*saṅgahitā*) in the Noble Eightfold Path, friend Visākha, but the Noble Eightfold Path is included in the three aggregates.' Having been told of the Arahant Dhammadinna's analysis, The Buddha tells her former husband: 'If you, Visākha, had asked Me about this, I too would explain it this way, just as Dhammadinnā bhikkhuni explained it.'

⁸ <NOBLE EIGHTFOLD PATH = SAMATHA/VIPASSANĀ: see quotation from the '*Mahā-Saḷ-Āyatanika*' sutta, footnote 2, p.5.>

By developing samatha and vipassanā with direct knowledge, one comes fully to know the five clinging-aggregates with direct knowledge. By fully knowing the five clinging-aggregates with direct knowledge, one comes to abandon ignorance and craving with direct knowledge. And then one may come also to realize Nibbāna with direct knowledge, by realizing with direct knowledge the four Paths and their respective Fruitions: the Stream Entry- (*Sot-Āpatti*), Once-Return- (*Sakad-Āgami*), Non-Return- (*An-Āgami*), and Arahant Path&Fruition (*Arahatta-Magga-Phala*).

Hence, as The Buddha says in the '*Kūṭāgāra Sutta*' that we quoted earlier:

If anyone said: 'Without penetrating the Noble Truth of the Practice Leading to the Cessation of Suffering according to reality... I shall make a complete end of suffering', such a possibility does not exist (*n-etam thānaṃ vijjati*).

That then is how the four tasks that need to be done correspond to penetration of the four Noble Truths according to reality.

THE FOUR TASKS (CONTEMPLATING DHAMMAS IN DHAMMAS — THE FOUR NOBLE TRUTHS)

Such penetration of the four Noble Truths The Buddha explains in the '*Mahā-Sati-Paṭṭhāna Sutta*', under 'Dhammas Contemplation':⁹

Again and further, bhikkhus, a bhikkhu abides contemplating dhammas in dhammas in relation to the Four Noble Truths (*catūsu Ariya-Saccesu*).

And how then, bhikkhus, does a bhikkhu abide contemplating dhammas in dhammas in relation to the Four Noble Truths? Here, bhikkhus,

[1] **a bhikkhu understands according to reality: 'This is suffering** (*idaṃ dukkhan'ti yathā-bhūtaṃ pajānāti*).'

[2] **He understands according to reality: 'This is the origin of suffering** (*ayaṃ dukkha-samudayo'ti yathā-bhūtaṃ pajānāti*).'

[3] **He understands according to reality: 'This is the cessation of suffering** (*ayaṃ dukkha-nirodho'ti yathā-bhūtaṃ pajānāti*).'

[4] **He understands according to reality: 'This is the practice leading to the cessation of suffering** (*ayaṃ dukkha-nirodha-gāminī paṭipadā'ti yathā-bhūtaṃ pajānāti*).'

SAMATHA AND VIPASSANĀ NEED TO BE DEVELOPED

The Buddha explains that the practice by which the four Noble Truths are understood is samatha and vipassanā. But there is no sutta where The Buddha explains, 'This is samatha', or 'This is vipassanā', or 'To practise samatha, one needs to do such and such', or 'To practise vipassanā, one needs to do such and such'. So to understand what The Buddha means by development of samatha and vipassanā, we need to refer to the commentaries and subcommentaries, especially the *Visuddhi-Magga*.

Thus, for example, in the '*Abhiññā*' sutta of the *Aṅguttara-Nikāya*, The Buddha says:¹⁰

And what, bhikkhus, are the things that need to be developed by direct knowledge?

Samatha and vipassanā (*samatho ca vipassanā ca*): **these, bhikkhus, are called the things that need to be developed.**

The *Aṅguttara-Nikāya* commentary then explains that development of samatha by direct knowledge means to develop mental one pointedness (*citt-ek-aggatā*), which corresponds to concentration (*samādhi*).¹¹ This corresponds then to what in the *Visuddhi-Magga* is called mind purification (*citta-visuddhi*), and is explained as the first, second, third, and fourth fine-material jhānas, plus the four immaterial jhānas, which altogether are called the eight attainments (*aṭṭha samāpattiyo*). They are all types of absorption concentration (*appanā-samādhi*). Mind purification includes also access concentration (*upacāra-samādhi*), by which is meant deep concentration that is similar to the concentration that immediately precedes jhāna concentration.¹²

The *Aṅguttara-Nikāya* commentary also explains that development of vipassanā is to develop insight knowledge of the many types of formation: that means understanding ultimate materiality and mentality and their causes with one's own direct knowledge. Subsequent to such understanding, one needs then to understand those phenomena's aspects of impermanence (*aniccā*), suffering (*dukkhā*), and non-self (*an-attā*).¹¹ When we classify the gradual training as the seven purifications, vipassanā is then the five purifications that follow morality purification and mind purification: vipassanā begins with view purification (*diṭṭhi-visuddhi*) and ends with knowledge&vision purification (*ñāṇa-dassana-visuddhi*).¹²

Thus, only by referring to such authoritative texts can we then understand that when The Buddha in such and such a sutta speaks of concentration, the jhānas, development of lovingkindness, or the kasiṇas, He is in fact talk-

⁹ D.II.9 (§387) '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta')

¹⁰ In also A.IV.V.vi.1 '*Abhiññā-Suttam*' ('The Direct-Knowledge Sutta'), The Buddha explains that samatha/vipassanā need to be developed by direct knowledge. AA Vipassanā is the insight knowledge of formations apprehension (*saṅkhāra-pariggaha-vipassanā-ñāṇaṃ*) (= materiality-/mentality apprehension = apprehending ultimate materiality/ultimate mentality/their causes): AT seeing the various types of aspect (*vividhen-ākāreṇa*) of impermanence, etc. (*anicc-ādinā*)(+ suffering/non-self).

¹¹ In DhS.I.1 '*Kāma-Āvacara-Kusalam*' ('The Sensual-Sphere Wholesome'), listing various mental factors that arise as couples, The Buddha includes samatha and vipassanā. DhSA.I.iii.1 '*Passaddh-Ādi-Yugala-Vaṇṇanā*' ('Description of the Tranquillity, Etc. Couple') E.173 explains: 'Samatha is that which calms the adverse phenomena (*paccanika-dhammānaṃ*) of sensual desire etc. (*kāma-cchand-ādayo*).... Vipassanā is that which sees phenomena in their various aspects (*vividhehi ākārehi*) by way of impermanence, etc. (*anicc-ādi-vasena*). It is just wisdom in meaning (*paññā-āvesā atthato*).... Here, they [samatha/vipassanā] are taken as yoked together (*yugan-addha-vasena*).'

¹² VsM.xviii.662 '*Diṭṭhi-Visuddhi-Niddeso*' ('View-Purification Description') PP.xviii.1-2

ing about samatha. In the same way, we can understand that when The Buddha in such and such a sutta speaks of contemplating the five aggregates, their origination and extinction; when He speaks of one's having directly and fully to know the five aggregates; when He speaks of seeing the impermanence, suffering, and non-self nature of the five aggregates, etc., He is talking about vipassanā.

SAMATHA — VIPASSANĀ

Then, for example, when we read The Buddha explain the bhikkhu's training to King Ajātasattu, in the '*Sāmañña-Phala-Sutta*' of the *Dīgha-Nikāya*, we may understand that even though He does not mention the words 'samatha' and 'vipassanā', He in fact describes the bhikkhu's practice of those two things.

SAMATHA (ABANDONING THE FIVE HINDRANCES)

First The Buddha explains to the king how the bhikkhu sits down in a suitable place, **having founded mindfulness before him** (*parimukhaṃ satiṃ upaṭṭhapetvā*). Then The Buddha explains how the bhikkhu abandons the five hindrances:¹³

- [1] **Having abandoned** (*pahāya*) **covetousness** (*abhijjha*) **for the world** (*loke*), **he abides with a mind free of covetousness: he purifies his mind of covetousness.**
- [2] **Having abandoned ill-will and hatred** (*byāpāda-padosa*), **he abides with a mind free of ill-will: without malice, compassionate towards all beings, he purifies his mind of ill-will.**
- [3] **Having abandoned sloth&torpor** (*thina-middha*), **he abides with a mind free of sloth&torpor: perceptive of light** (*āloka-saññā*), **mindful and discerning** (*sato-sampajāno*), **he purifies his mind of sloth&torpor.**
- [4] **Having abandoned restlessness&remorse** (*uddhacca-kukkucca*), **he abides unagitated** (*anuddhato viharati*): **with mind internally quietened** (*ajjhataṃ vipasanta-citto*), **he purifies his mind of restlessness&remorse.**
- [5] **Having abandoned scepticism** (*vicikicchā*), **he abides gone beyond scepticism: without having questions about wholesome things, he purifies his mind of scepticism.**

In many suttas, The Buddha explains that the five hindrances hinder concentration (*samādhi*) and wisdom (*paññā*). That is why they need to be abandoned.^{14/B} And they are abandoned with either access concentration or absorption (the first jhāna).

This The Buddha also describes to King Ajātasattu:^{15/C}

When he observes how these five hindrances are abandoned in him, gladness arises (*pāmojjaṃ jāyati*); **from gladness, joy arises** (*pīti jāyati*); **from the joyous mind his [mental] body is tranquilized** (*pīti-manassa kāyo passambhati*); **with his body tranquilized** (*passaddha-kāyo*), **he experiences happiness** (*sukhaṃ vedeti*), **and being happy, his mind is concentrated** (*cittaṃ samādhīyati*).

SAMATHA (HAVING REMOVED COVETOUSNESS AND DISPLEASURE FOR THE WORLD)

In the '*Mahā-Sati-Paṭṭhāna Sutta*', The Buddha describes such abandonment of the hindrances in His introductory explanation of the four foundations of mindfulness. Even though He says the bhikkhu has abandoned only covetousness and displeasure (only covetousness and ill-will), He means that the bhikkhu has abandoned all five hindrances:^{16/D/E}

- [1] **Here, bhikkhus, a bhikkhu abides contemplating the body in the body, ardent, discerning, mindful, having removed covetousness and displeasure for the world** (*vineyya loke abhijjā-domanassaṃ*).
- [2] **He abides contemplating feelings in feelings, ardent, discerning, mindful, having removed covetousness and displeasure for the world.**
- [3] **He abides contemplating consciousness in consciousness, ardent, discerning, mindful, having removed covetousness and displeasure for the world.**
- [4] **He abides contemplating dhammas in dhammas, ardent, discerning, mindful, having removed covetousness and displeasure for the world.**

¹³ D.I.2 (§217) '*Sāmañña-Phala-Suttaṃ*' ('The Asceticism-Fruit Sutta')

¹⁴ <See references/quotations in subsequent endnote B, p.80.>

¹⁵ ABANDONMENT = JHĀNA: HIS BODY IS TRANQUILIZED: DA this refers to the mental body (*nāma-kāya*). HE EXPERIENCES HAPPINESS: DA this refers to bodily (*kāyikaṃ-pi*) mental happiness (*cetasikaṃ-pi sukhaṃ*). HIS MIND IS CONCENTRATED: DA by the happiness of renunciative happiness (*nekkhama-sukhena sukhitaṣṣa*) (D1 included in the first jhāna (*paṭhama-jjhāna-pakkhikattā*)) his mind is concentrated by way of access (*upacāra*-) absorption (*appanā-vasena-pi*). Afterwards, The Buddha describes how the bhikkhu attains the four jhānas one by one. <See further discussion/quotations, subsequent endnote C, p.81.>

¹⁶ D.II.9 (§373) '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta'). In M.III.iii.5 '*Danta-Bhūmi-Suttaṃ*' ('The Tamed-Stage Sutta') (My—M.3.174-175), The Buddha in the same way explains how the bhikkhu abandons the five hindrances, and then practises the four foundations of mindfulness, after which he attains the 2nd/3rd/4th jhāna. (Since the 2nd jhāna cannot be attained without the 1st jhāna having been attained, this means the bhikkhu's development of the 1st jhāna is included in The Buddha's description of his developing the four foundations of mindfulness.) <For the bhikkhu's full training in the '*Danta-Bhūmi*' sutta, see subsequent endnote D, p.81.> Hence, the commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta explains that since The Buddha says the bhikkhu abandons covetousness/displeasure for the world with regard to all four foundations of mindfulness, the world = the five aggregates <see related quotations, subsequent endnote E, p.81 >. DA then explains that covetousness = the hindrance sensual desire (*kāma-cchanda*), and displeasure = the hindrance ill-will, and by their mention, The Buddha means all five hindrances.

SAMATHA (DHAMMAS CONTEMPLATION — THE FIVE HINDRANCES)

Under 'Dhammas Contemplation', however, The Buddha describes the bhikkhu's abandoning the hindrances in practical detail:¹⁷

Here, bhikkhus, a bhikkhu abides contemplating dhammas in dhammas in relation to the five hindrances (*pañcasu nīvaraṇesu*).
 [1.1] **There being internally sensual desire (*kāma-cchandam*), he understands: 'There is in me internally sensual desire';**
 [1.2] **there not being internally sensual desire, he understands: 'There is not in me internally sensual desire.'**
 [1.3] **How also unarisen sensual desire's arising takes place, that too he understands;**
 [1.4] **how also arisen sensual desire's abandoning takes place, that too he understands;**
 [1.5] **how also abandoned sensual desire's future non-arising takes place, that too he understands.**

And The Buddha explains that the bhikkhu in the same way understands ill-will, sloth&torpor, restlessness&remorse, and scepticism, in these five ways. (Here, of course, the first hindrance sensual desire corresponds to covetousness: they both refer to the mental factor greed (*lobha*.)

The future non-arising of the five hindrances refers to their destruction by a Path&Fruition, but the preceding phases refer to the bhikkhu's abandoning the hindrances and developing samatha, as in the '*Sāmañña-Phala Sutta*'. Hence, the commentary to the '*Mahā-Sati-Paṭṭhāna Sutta*' discusses the abandonment of the hindrances by way of, for example, learning The Buddha's Teachings, good friendship, and suitable conversation, as well as by way of samatha.

SAMATHA (BODY CONTEMPLATION)

Samatha's development in practice The Buddha describes under twelve of the body contemplations in the '*Mahā-Sati-Paṭṭhāna Sutta*':

- 1) Contemplating the in&out-breath (*ān-āpāna*), one can reach the fourth jhāna.
- 2) Contemplating the repulsive nature of the thirty-two parts of the body, one can reach the first jhāna.
- 3) Contemplating the elements, one can reach concentration close to and similar to access concentration.
- 4-12) Contemplating the nine types of corpse, one can reach the first jhāna.¹⁸

SAMATHA (INSIGHT-BASIS JHĀNA)

The bhikkhu's developing samatha is his developing the concentration aggregate (*samādhi-kkhandha*).¹⁹ Deep concentration produces light, and jhāna concentration produces exceedingly bright, brilliant, and radiant light: it is what The Buddha calls the light of wisdom (*paññā-āloko*). Using that light, one is able to discern ultimate materiality (*param-attha-rūpa*), ultimate mentality (*paramattha-nāma*), and their causes. They are the object of insight meditation: the vipassanā range (*vipassanā-cāra*). Thus in the '*Mahā-Sati-Paṭṭhāna*' sutta, The Buddha teaches what we call insight-basis jhāna (*vipassanā-pādaka-jhāna*), jhāna concentration that one develops as the basis for practising vipassanā.²⁰

¹⁷ D.II.9 (§382) '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'). DA explains: 'For the sake of instructible ones (*veneyyānaṃ*), of the things to be abandoned (*pahātabba-dhammesu*), first the five hindrances are spoken of, in terms of priority herein (*vasen-ettha*). As also with body contemplation, preliminary samatha was taught (*samatha-pubbarigamā desitā*), so also now with the further teachings (*uttarā desanā*) regarding the aggregates (*khandhesu*) and bases (*āyatanesu*), which are to be fully known (*pariññeyyesu*), the enlightenment factors (*bojjhaṅgesu*), which are to be developed (*bhāvetabbesu*), and the Truths (*Saccesu*) in their categories of having to be fully known, etc. (*pariññeyy-ādi-vibhāgesu*), samatha meditation (*samatha-bhāvanā-pi*) solely for the sake of vipassanā (*yāvadeva vipassan-atthā*) is desired (*icchitā*).'

¹⁸ The commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta (§404) explains that according to Ven. Long (Sutta) Reciter (*Dīgha-Bhāṇaka*) Mahāsiva, the nine charnel grounds as The Buddha gives them in the '*Mahā-Sati-Paṭṭhāna*' sutta can serve only as vipassanā subjects, for danger contemplation (*ādīnav-ānupassanā*). This he says because the Buddha there instructs one to contemplate both internally and externally, whereas when one contemplates repulsiveness as a samatha subject, He does not give this instruction. His explanation is confirmed in VsM.viii.178 '*Ān-Āpāna-Ssati-Kathā*' ('Discussion of Mindfulness-of-Breathing'), which explains: 'The nine charnel-ground sections are spoken of only with regard to the insight knowledges (*vipassanā-ñāṇesu-yeva*) by way of danger contemplation (*ādīnav-ānupassanā-vasena*).

¹⁹ In D.I.10 '*Subha-Suttam*' ('The Subha Sutta') (My—D.1.191-197), Ven. Ānanda explains the Noble concentration aggregate (*Ariyassa samādhi-kkhandhassa*) as the bhikkhu's being guarded at the doors of the faculties, being possessed of mindfulness and discernment, being content, and having abandoned the five hindrances and developed the four jhānas.

²⁰ In A.VI.I.iii.9 '*Udāyī-Suttam*' ('The Udāyī Sutta') (My—A.2.286), Ven. Ānanda explains the benefit of practising the fourth jhāna to The Buddha: 'Venerable Sir, a bhikkhu with pleasure's abandonment, with pain's abandonment, with earlier gladness and sorrow's destruction, he abides having entered upon the fourth jhāna (*catuttham jhānam upasampajja viharati*), which is neither painful nor pleasant, and is by equanimity and mindfulness purified. This meditation practice (*anusatti-tṭhānam*), Venerable Sir, thus developed, thus practised much, leads to penetration of many elements (*aneka-dhātu-paṭivedhāya samvattati*).' AA The elements one can penetrate are eighteen as the eye-/sight-/eye-consciousness element; the ear-/sound-/ear-consciousness element, etc.; six as the earth-/water-/fire-/wind-/space-/consciousness element; and then the three as the sensual-/fine-material-/immaterial element (all classifications of the Noble Truth of Suffering).

VIPASSANĀ (BODY AND CONSCIOUSNESS)

This process The Buddha also explains to King Ajātasattu, in the '*Sāmañña-Phala-Sutta*' of the *Digha-Nikāya*. First the bhikkhu's attainment of the fourth jhāna:²¹

Again and further, Your Majesty, a bhikkhu with pleasure's abandonment, with pain's abandonment, with earlier gladness and sorrow's destruction, he abides having entered upon the fourth jhāna (*catuttham jhānam upasampajja viharati*), which is neither painful nor pleasant, and is by equanimity and mindfulness purified.

And then The Buddha describes how the bhikkhu emerges from the fourth jhāna to practise vipassanā:²²

With consciousness thus concentrated, purified, bright, unblemished, with contaminations gone, become flexible, wieldy, fixed, attained to imperturbability, he directs and turns his consciousness towards knowledge&vision (*ñāna-dassanāya*).

Thus he understands (*so evam pajānāti*): 'This then is my body (*kāyo*), material, made of the four great essentials (*cātu-mahā-bhūṭiko*), come of the union of mother and father, a heap of rice, pudding, and curry, an impermanent, anointable, squeezable, breakable, and decomposable thing (*anicc-ucchādāna-parimaddana-bhedana-viddhamṣana-dhammo*). And this then is my consciousness (*viññānam*), attached to it, and bound up with it.

Here, The Buddha describes how the bhikkhu knows and sees ultimate materiality and mentality and their causes with the light of the fourth jhāna. This is the standard procedure for vipassanā, described by The Buddha in the suttas.

Hence, the commentary to the '*Mahā-Sati-Paṭṭhāna Sutta*' explains that the reason why The Buddha begins 'Dhammas Contemplation' by discussing how the bhikkhu abandons the five hindrances is because one needs to develop samatha before one can develop vipassanā. The remaining four sections of 'Dhammas Contemplation' are namely all about vipassanā: contemplating dhammas in relation to the five aggregates and six bases, thereby developing the seven enlightenment factors, and penetrating the four Noble Truths.

THE TWO MEDITATION SUBJECTS

The five aggregates and six bases are two classifications by which The Buddha describes the vipassanā range: the range that needs to be contemplated with insight knowledge, before one can penetrate the four Noble Truths according to reality.

Even so, the vipassanā range is fundamentally always the same: materiality (*rūpa*) and mentality (*nāma*).²³ The Buddha also calls them the materiality body (*rūpa-kāya*) and mentality body (*nāma-kāya*).²⁴ That way, vipassanā is always made up of neither more nor less than two meditation subjects:^{25/F}

²¹ D.I.2 (§232) '*Sāmañña-Phala-Suttaṃ*' ('The Asceticism-Fruit Sutta')

²² D.I.2 (§234) '*Sāmañña-Phala-Suttaṃ*' ('The Asceticism-Fruit Sutta'). Discussing this passage, VsM.xii.367-368 '*Abhiññā-Kathā*' ('Discussion of Direct Knowledge') explains that precisely because it is 'fixed', it is 'attained to imperturbability', which means it is motionless (*acale*) and without perturbation (*nir-īṭṭjane*), with the five faculties unperturbed by their opposites: faith (*saddhā*) not perturbed by unfaith (*asaddhā*); energy (*virīya*) not perturbed by laziness (*kosajjā*); mindfulness (*sati*) not by carelessness (*pamāda*); concentration (*samādhi*) not by restlessness (*uddhacca*); wisdom (*paññā*) not by ignorance (*avijjā*); having become brilliant (*obhāsa-gaṭam*), it is not perturbed by the darkness of defilement (*kiles-andhakāra*). Consciousness possessing these eight factors may be directed towards realizing by direct knowledge (*abhiññā-sacchikiriyāya*) those things that can be realized by direct knowledge (*abhiññā-sacchikarāṇiyānam dhammānam*), since it is their basis (*pādakam*) and proximate cause (*padatṭhāna*).

The commentaries call this insight-basis jhāna (*vipassanā-pādaka-jjhāna*). VsM.xi.362 '*Samādhi-Ānisaṃsa-Kathā*' ('Discussion of the Concentration-Benefits') explains: 'When trainees and ordinary people [non-Arahant Noble Ones/non-Noble Ones] develop it [concentration], thinking "After emerging (*vuṭṭhāya*) we shall exercise insight (*vipassissāmāti*) with concentrated consciousness (*samāhitena citta*)," the development of absorption concentration (*appanā-samādhi-bhāvanā*) provides them with the benefit of insight (*vipassanā-ānisaṃsa*) by serving as the proximate cause (*padatṭhānattā*) for insight, and so too does access concentration development (*upacāra-samādhi-bhāvanā*).' This is followed by a quotation from S.III.I.i.5 '*Samādhi-Suttaṃ*' ('The Concentration Sutta') <see subsequent quotation>.

²³ Mentality-materiality (*nāma-rūpa*) may be the same according to the letter, but different according to the meaning. As a factor of dependent origination, mentality-materiality is usually said to be caused by the conascent (simultaneously arising) rebirth consciousness. For example, in S.II.I.vi.9 '*Viññāna-Suttaṃ*' ('The Consciousness Sutta') (My—S.1.316-317), The Buddha describes the kamma that produces one's rebirth consciousness as one's 'contemplating satisfaction (*assāda-ānupassino*) in fetherable things (*saṃyojanīyesu dhammesu*)'. Then He explains that because of such kamma: 'There is consciousness's descent (*viññānassa avakkanti hoti*). Because of consciousness, mentality-materiality (*viññāna-paccayā nāma-rūpaṃ*), because of mentality-materiality, the six bases [etc.]'. In that case, mentality is only the feeling-/perception-/formations aggregate. But explaining the exact same process in, for example, S.II.I.vi.8 '*Nāma-Rūpa-Suttaṃ*' ('The Mentality-Materiality Sutta') (My—S.1.316), The Buddha speaks only of 'mentality-materiality's descent (*nāma-rūpassa avakkanti*). Because of mentality-materiality, the six bases... [etc.]', without mention of consciousness. In that case, mentality-materiality is equivalent to all five aggregates, which have been caused by kamma consciousness in a previous life. Likewise, in S.II.I.vii.4 '*Atthi-Rāga-Suttaṃ*' ('The There-Is-Lust Sutta') (My—S.1.324), The Buddha explains the performance of kamma as: 'Wherever consciousness (*viññānam*) is founded (*patitṭhitam*) and augmented (*virūlham*). And then He explains that because of such kamma there is rebirth, and again the formation of kamma: 'That is where there is mentality-materiality's descent (*atthi tattha nāma-rūpassa avakkanti*). Wherever there is mentality-materiality's descent, that is where there is formations' growth (*saṅkhārānam vuddhi*). Wherever there is formations' growth, that is where there is future regeneration of new existence (*āyatim puna-bbhav-ābhiniḅbatti*). Wherever there is future re-generation, that is where there is future birth, ageing, and death (*āyatim jāti-jarā-maraṇam*).'

²⁴ <See quotation from the '*Mahā-Nidāna Sutta*', footnote 87, p.41.>

- 1) The material meditation-subject (*rūpa-kamma-tṭhāna*): also called apprehension of the material (*rūpa-pariggaha*).
- 2) The mental meditation-subject (*nāma-kamma-tṭhāna*): also called apprehension of the immaterial (*arūpa-pariggaha*).

The Buddha's descriptions of vipassanā in the '*Mahā-Sati-Paṭṭhāna Sutta*', however, are very brief. Because they are very brief, they can very easily be misunderstood. If one misunderstands The Buddha's vipassanā instructions in the '*Mahā-Sati-Paṭṭhāna Sutta*', one's practice will be wrong. If one's practice is wrong, one will not attain a Path& Fruition.

Therefore, and this is the chief purpose of our preface, we shall now discuss vipassanā as The Buddha explains it in the '*Mahā-Sati-Paṭṭhāna Sutta*', by comparing it with His explanations in various other suttas.

VIPASSANĀ (THE FIVE AGGREGATES, THEIR ORIGIN/EXTINCTION)

In the '*Upanisa Sutta*' of the '*Nidāna Saṃyutta*', The Buddha explains vipassanā as one's knowing and seeing the five aggregates, their origination, and their extinction:²⁶

For one who knows (*jānato*), bhikkhus, for one who sees (*passato*), I declare, is the taints' destruction (*āsavānaṃ khayam*), not for one who does not know (*no a-jānato*), not for one who does not see (*no a-ppasato*).

For one who knows what, bhikkhus, for one who sees what, does the taints' destruction come to be?

[1] **Such is materiality (*iti rūpaṃ*), such materiality's origination (*iti rūpassa samudayo*), such materiality's extinction (*iti rūpassa atthaṅgamo*);**

[2] **such is feeling (*iti vedanā*), such feeling's origination (*iti vedanāya samudayo*), such feeling's extinction (*iti vedanāya atthaṅgamo*);**

[3] **such is perception (*iti saññā*), such perception's origination (*iti saññāya samudayo*), such perception's extinction (*iti saññāya atthaṅgamo*);**

[4] **such are formations (*iti saṅkhārā*), such formations' origination (*iti saṅkhārānaṃ samudayo*), such formations' extinction (*iti saṅkhārānaṃ atthaṅgamo*);**

[5] **such is consciousness (*iti viññānaṃ*), such consciousness's origination (*iti viññānaṃ samudayo*), such consciousness's extinction (*iti viññānaṃ atthaṅgamo*).**

For one who knows thus, bhikkhus, for one who sees thus, does the taints' destruction come to be.

Such contemplation of the five aggregates The Buddha calls **contemplating the rise&perish of the five aggregates** (*pañ-casu upādāna-kkhandhesu udaya-bbay-ānupassī*).^{27/G}

SUCH ARE THE AGGREGATES

First, The Buddha says one needs to know and see: **such is materiality**. This is knowing and seeing the four great essentials and twenty-four types of derived materiality, which is the materiality meditation subject (*rūpa-kamma-tṭhāna*).

The Buddha then says one needs to know and see, **such is feeling, such is perception, such are formations, such is consciousness**. This is knowing and seeing the various types of consciousness with their associated mental factors, which is the mentality meditation subject (*nāma-kamma-tṭhāna*).^{28/H}

Knowing and seeing the five aggregates in this way corresponds thus to one's knowing and seeing both the materiality body (*rūpa-kāya*) and mentality body (*nāma-kāya*); penetrating the Noble Truth of Suffering according to reality.

Here we need to repeat The Buddha's words:

For one who knows (*jānato*), bhikkhus, for one who sees (*passato*), I declare, is the taints' destruction, not for one who does not know (*no a-jānato*), not for one who does not see (*no a-ppasato*).

Please remember, **one who knows** and **one who sees** means one who with direct knowledge has known and seen the five aggregates: five aggregates; both the materiality body and mentality body; **one who does not know** and **one who does not see** means one who has not with direct knowledge known and seen the five aggregates; who has not with direct knowledge known and seen both the materiality body and mentality body.

SUCH THE AGGREGATES' RISE&PERISH

Having explained that one needs to know and see the five aggregates, The Buddha then says one needs to know and see: **such materiality's origination, such materiality's extinction, such feeling's origination, such feeling's extinction**, etc. This is knowing and seeing two types of rise&perish (*udaya-bbaya*):^{29/I}

²⁵ VbhA.vii.363 '*Vedan-Ānupassanā-Niddesa-Vaṇṇanā*' ('Description of the Feeling-Contemplation Exposition') explains: 'For the meditation subject is twofold: the material meditation subject and the immaterial meditation subject (*rūpa-kamma-tṭhānaṃ arūpa-kamma-tṭhānaṃ*). And this is also called "apprehension of the material and the apprehension of the immaterial (*rūpa-pariggaha arūpa-pariggaha*)"'. <For quotations regarding both meditation subjects, see subsequent endnote.>

²⁶ S.II.I.iii.3 '*Upanisa-Suttam*' ('The Determinant Sutta')(My—S.1.267)

²⁷ <For various references, see subsequent endnote G, p.82.>

²⁸ The discussion of the commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta (§383) is only brief, as it refers for details to the analysis of the aggregates in the '*Visuddhi-Magga*, chapter xiv: there, ultimate materiality and mentality are analysed according to characteristic/function/manifestation/proximate cause. The Most Venerable Sayadaw refers therefore also to the commentary to the '*Mahā-Padāna*' (§63)/ '*Sīha*' (§78) suttas <as mentioned in endnote G, p.82>. <For details, see subsequent endnote H, p.83.>

²⁹ CAUSAL/MOMENTARY RISE&PERISH: the commentary to D.II.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta')(§383) refers to Ven. Sāriputta's explanation of this in PsM.I.i.6 (§50) '*Udaya-Bbaya-Ñāṇa-Niddeso*' ('Exposition of the
(Please see further next page.)

- 1a) Knowing and seeing how mental and material phenomena arise constantly because of past and present causes is knowing and seeing causal rise (*paccayato udaya-dassana*).
Knowing and seeing the past causes for mental and material phenomena is knowing and seeing how they are born of past kamma. This requires that one knows and sees the kamma as it was performed in that past life.
Knowing and seeing the present causes for material phenomena is knowing and seeing how they are born of present mind, temperature, and nutriment. Knowing and seeing the present cause for consciousness is knowing and seeing how it arises always together with mentality-materiality (mentality refers to the mental factors that always arise together with consciousness; materiality refers to the material base dependent upon which consciousness arises, as well as the material object cognized by consciousness). Knowing and seeing the present cause for feeling, perception, and formations, is knowing and seeing how they arise because of contact (the mental factor that arises upon the meeting between base, object, and consciousness).³⁰
- 1b) Knowing and seeing how mental and material phenomena cease to arise when the past and present causes for their arising cease is knowing and seeing causal perish (*paccayato vaya-dassana*).
In the case of past causes, it is first of all knowing and seeing that at one's future attainment of the Final Cessation of defilements (the defilements Parinibbāna (*kilesa-Parinibbāna*)), there is the cessation of causes by which future mental and material phenomena would otherwise have arisen. Secondly, it is knowing and seeing that at one's future attainment of the subsequent Final Cessation of aggregates (the aggregates Parinibbāna (*khandha-Pari-Nibbāna*)), all past causes cease, which is why there is then no longer any arising of any aggregates. This is knowing and seeing suffering's cessation.³¹
In the case of present causes, causal perish is knowing and seeing that the material and mental phenomena born of present causes cease to arise when the present cause ceases: for example, knowing and seeing how certain nutriment can only produce a limited amount of nutriment-born materiality, after which it is exhausted, and produces no further materiality; or knowing and seeing how when eye consciousness, having arisen then ceases, the eye contact that had also arisen then also ceases, as does the feeling that was born of that eye contact.
- 2) Knowing and seeing how each type of material and mental phenomenon arises and then almost immediately perishes is knowing and seeing momentary rise&perish (*khaṇato udaya-bbaya-dassanā*). It is seeing material and mental phenomena's impermanence characteristic (*anicca-lakkhaṇa*). By seeing their impermanence characteristic, one is then able to practise vipassanā proper, which (as we already mentioned) is contemplating the impermanence, suffering, and non-self characteristics of material and mental phenomena.

That is The Buddha's description of vipassanā as one's **contemplating the rise&perish of the five aggregates** (*pañcasu upādāna-kkhandhesu udaya-bbay-ānupassī*). As we explained earlier, contemplating the rise&perish of the aggregates means contemplating each type of phenomenon of past, future, and present, internal and external, gross and subtle, inferior and superior, far or near.

It is because one has developed concentration beforehand that one is in this way able to know and see the rise&perish of the five aggregates.³²

Rise&Perish Knowledge') <see subsequent endnote I, p.84 >. It then refers to the detailed explanation in VsM.xx.724-731 'Udaya-Bbaya-Ñāṇa-Kathā' ('Discussion of the Rise&Perish Knowledge') <see same endnote>.

³⁰ <BASE/OBJECT/CONTACT: see The Buddha's description of the six contact bodies from the 'Cha-Chakka' sutta, p.26.>

³¹ SUFFERING'S CESSATION: it is not the actual attainment of Nibbāna (a supramundane realization); only seeing the future cessation of defilements and aggregates (a mundane realization).

³² S.III.I.i.5 'Samādhi-Suttaṃ' ('The Concentration Sutta'). Explaining the same in A.IV.I.v.1 'Samādhi-Bhāvanā-Suttaṃ' ('The Concentration-Development Sutta'), The Buddha says: 'This, bhikkhus, is the concentration development that developed and much practised leads to the taints' destruction (*āsavaṇaṃ khayāya samvattati*). In S.IV.I.xvi.5 'Jivak-Amba-Vana-Samādhi-Suttaṃ' ('The Jivaka's-Mango-Grove Concentration Sutta'), The Buddha likewise explains: 'Develop concentration, bhikkhus. Concentrated, bhikkhus, things become manifest to the bhikkhu, according to reality (*samāhitassa, bhikkhave, bhikkhuno yathā-bhūtaṃ okkhāyati*). And what becomes manifest according to reality? "The eye is impermanent" becomes manifest according to reality (*cakkhum aniccan'ti yathā-bhūtaṃ okkhāyati*). "Sights are impermanent" becomes manifest according to reality. "Eye consciousness is impermanent" becomes manifest according to reality. "Eye contact is impermanent" becomes manifest according to reality. "And any feeling that arises because of eye contact (be it pleasant, unpleasant, or neither unpleasant nor pleasant) is impermanent" becomes manifest according to reality.' And The Buddha explains that with concentration, also the ear/nose/tongue/body/mind manifest according to reality as impermanent: also their respective objects, their respective types of consciousness, contact, and the feelings that arise because of that contact. In S.IV.I.x.6 'Samādhi-Suttaṃ' ('The Concentration Sutta'), The Buddha explains the same thing, except that He says the bhikkhu understands those things according to reality (*yathā-bhūtaṃ pajānāti*). Hence, in A.IV.I.v.1 'Samādhi-Bhāvanā-Suttaṃ' ('The Concentration-Development Sutta'), The Buddha explains: 'And what, bhikkhus, is the concentration development that developed (*bhāvitā*) and much practised (*bahulīkatā*) leads to mindfulness&discernment (*sati-sampajaññāya samvattati*)? Here, bhikkhus, to a bhikkhu feelings (*vedanā*) are understood (*viditā*) as they arise (*upajjanti*)... as they stand (*upaṭṭhanti*)... as they pass away (*abhattham gacchanti*). Perceptions (*saññā*) are understood... applications (*vitakkā*)... they pass away.' To explain 'mindfulness&discernment', AT refers to the seven foundations of mindfulness in the 'Mahā-Sati-Paṭṭhāna' sutta: 'A bhikkhu, when going forth and going back (*abhi-kkante paṭi-kkante*), is a discerner (*sampajāna-kāri hoti*)', etc. AA 'Understood (*viditā*)' = 'having become obvious/manifest (*pākaṭā hutvā*)'; understood as they arise/stand/pass away' = 'one the base apprehends (*vatthum pariggaṇhāti*) and the object apprehends (*ārammaṇam pariggaṇhāti*)', and that way one understands the

(Please see further next page.)

This The Buddha explains very clearly in the 'Samādhi Sutta' of the 'Khandha-Saṃyutta':³³

Develop concentration, bhikkhus (*samādhim, bhikkhave, bhāvētha*). **Concentrated, bhikkhus, a bhikkhu according to reality understands** (*samāhito, bhikkhave, bhikkhu yathā-bhūtaṃ pajānāti*). **And what according to reality does he understand?**

- | | |
|-------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| [1] Materiality's origination (<i>samudaya</i>) and extinction (<i>atthaṅgama</i>); | [4] formations' origination and extinction; |
| [2] feeling's origination and extinction; | [5] consciousness's origination and extinction. |
| [3] perception's origination and extinction; | |

Here again, by development of concentration, The Buddha means access concentration or absorption concentration, which is samatha meditation (*samatha-bhāvanā*), the bhikkhu's concentration aggregate (*samādhi-kkhandha*). Again, it serves as the concentration basis for insight meditation, which is knowing and seeing the five aggregates, their origination and extinction.

As The Buddha explains in the 'Upanisa Sutta' that we just quoted, enlightenment is impossible unless one has developed such insight knowledge of both the materiality body and mentality body.

VIPASSANĀ (DHAMMAS CONTEMPLATION — THE FIVE CLINGING-AGGREGATES)

Hence, in the 'Mahā-Sati-Paṭṭhāna Sutta', The Buddha describes such insight knowledge under 'Dhammas Contemplation':³⁴

Again and further, bhikkhus, a bhikkhu abides contemplating dhammas in dhammas in relation to the five clinging-aggregates (*pañcasu upādāna-kkhandhesu*).

And how then, bhikkhus, does a bhikkhu contemplate dhammas in dhammas in relation to the five clinging-aggregates? Here, bhikkhus, a bhikkhu understands:

- [1] **Such is materiality** (*rūpaṃ*), **such materiality's origination** (*iti rūpassa samudayo*), **such materiality's extinction** (*iti rūpassa atthaṅgamo*);
- [2] **such is feeling** (*iti vedanā*), **such feeling's origination** (*iti vedanāya samudayo*), **such feeling's extinction** (*iti vedanāya atthaṅgamo*);
- [3] **such is perception** (*iti saññā*), **such perception's origination** (*iti saññāya samudayo*), **such perception's extinction** (*iti saññāya atthaṅgamo*);
- [4] **such are formations** (*iti saṅkhārā*), **such formations' origination** (*iti saṅkhārānaṃ samudayo*), **such formations' extinction** (*iti saṅkhārānaṃ atthaṅgamo*);
- [5] **such is consciousness** (*iti viññāṇa*), **such consciousness's origination** (*iti viññāṇassa samudayo*), **such consciousness's extinction** (*iti viññāṇassa atthaṅgamo*).

- **Thus he abides contemplating dhammas in dhammas internally** (*ajjhataṃ*),
- **or he abides contemplating dhammas in dhammas externally** (*bahiddhā*),
- **or he abides contemplating dhammas in dhammas internally and externally** (*ajjhata-bahiddhā*).
- **He abides contemplating originating phenomena** (*samudaya-dhammā*) **in dhammas;**
- **or he abides contemplating perishing phenomena** (*vaya-dhammā*) **in dhammas;**
- **or he abides contemplating originating&perishing** (*samudaya-vaya-dhammā*) **phenomena in dhammas.**
- **Or mindfulness that 'there are dhammas' is founded just sufficient for knowledge, sufficient for mindfulness.**

And he abides independent, and does not cling to anything in the world.

Thus then, bhikkhus, a bhikkhu abides contemplating dhammas in dhammas in relation to the five clinging-aggregates.

The bhikkhu's contemplating dhammas in dhammas **internally** and **externally** corresponds to his contemplating the five aggregates of past, future, and present, internal and external, gross and subtle, inferior and superior, far or near, which corresponds to his understanding, **such is materiality, such is feeling, such is perception, such are formations, and such is consciousness.** Such understanding corresponds to his penetrating the Noble Truth of Suffering. When The Buddha afterwards says the bhikkhu contemplates **originating and perishing phenomena in dhammas**, again it corresponds to the bhikkhu's contemplating the five aggregates' **origination and extinction.**

VIPASSANĀ (THREE TYPES OF FULL KNOWLEDGE: THE FIVE AGGREGATES)

Such insight knowledge of the five aggregates The Buddha also describes as the three types of full knowledge. In, for example, the 'Abhijāna Sutta' of the 'Khandha-Saṃyutta', He explains:³⁵

- [1] **Materiality, bhikkhus, not directly knowing** (*an-abhijānaṃ*), **not fully knowing** (*a-parijānaṃ*), **not having dispassion for** (*a-virā-jayaṃ*), **not abandoning** (*a-ppajahaṃ*), **impossible is the destruction of suffering** (*abhabbo dukkha-kkhaṇāya*).

three stages: 'Thus having arisen (*evaṃ uppajjitvā*), thus having stood (*evaṃ thatvā*), thus they cease (*evaṃ nirujjhanti*).'³³ At Just as a snake is as well as caught when the one seeking a snake has discovered (*vidite*) it in its abode, since with the power of a charm its grasping is then easily done (*gahaṇassa su-karattā*), so too feeling's grasping is easily done when one has discovered its abode as being the base/object, which is for the beginner achieved by way of the individual characteristic (*sa-lakkhaṇato*) and general characteristic (*sāmañña-lakkhaṇato*). That way feeling's three stages are discovered and become obvious (*pākatā*). The same with the remaining formations.

³³ S.III.I.i.5 'Samādhi-Suttaṃ' ('The Concentration Sutta')(My—S.2.12). It is referred to by VsM to explain one of the benefits of concentration <see preceding footnote>.

³⁴ D.II.9 (§383) 'Mahā-Sati-Paṭṭhāna-Suttaṃ' ('The Great Mindfulness-Foundation Sutta')

³⁵ S.III.I.iii.3 'Abhijāna-Suttaṃ' ('The Directly-Knowing Sutta')(My—S.2.22)

- [2] **Feeling, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [3] **Perception, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [4] **Formations, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [5] **Consciousness, bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**

Here, The Buddha is describing three types of progressive full knowledge.

- 1) **Directly knowing** (*abhiñāṇam*): this is knowing and seeing with one's own direct knowledge the five aggregates, and their causes: the individual type of materiality past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, and their causes; the individual type of feeling, perception, etc., past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, and their causes. It is directly knowing the vipassanā range (*vipassanā-cāra*).³⁶ Such direct knowledge is also called **the known full-knowledge** (*ñāta-pariññā*). It corresponds to one's knowing and seeing the five aggregates and their causal rise&perish.
- 2) **Fully knowing** (*pari-jānam*): once one has directly known the five aggregates and their causes, one needs then fully to know their natures of impermanence (*anicca*), suffering (*dukkha*), and non-self (*an-attā*). Such investigation is what we may call vipassanā proper. Such knowledge is also called **the investigation full-knowledge** (*tīraṇa-pariññā*). It corresponds to one's knowing and seeing the five aggregates' momentary rise&perish.
- 3) **Having dispassion for** (*virājayam*), and **abandoning** (*pajaham*): as one investigates the five aggregates again and again as impermanent, suffering, and non-self (if one's practice is the right one, if one's insight knowledge is deep and profound, and if one has sufficient *pāramī*), there arises dispassion for the five aggregates, and one abandons one's craving and clinging to them, temporarily or permanently. Such knowledge is also called **the abandonment full-knowledge** (*pahāna-pariññā*)

One needs thus to progress through three types of full knowledge: first one needs to have developed direct insight knowledge of the five aggregates and their causes, which is the vipassanā range. Then one needs to develop insight knowledge in order to investigate the true nature of the five aggregates and their causes. This corresponds to one's understanding the five aggregates, and their origination and extinction according to reality. Having in this way investigated and understood the five clinging-aggregates according to reality, one needs then to abandon one's craving for and clinging to them. Again, this threefold procedure is the standard procedure for attaining insight knowledge, for training in wisdom (*paññā*).³⁷

VIPASSANĀ (THREE TYPES OF FULL KNOWLEDGE: THE SIX INTERNAL/EXTERNAL BASES)

Thus, in the '*Ajjhattik-Āyatana-Pari-Jānana Sutta*', The Buddha in the same way explains that the six internal bases need to be known with the three types of full knowledge:³⁸

- [1] **The eye** (*cakkhum*), **bhikkhus, not directly knowing** (*an-abhiñāṇam*), **not fully knowing** (*a-pari-jānam*), **not having dispassion for** (*a-virājayam*), **not abandoning** (*a-ppajaham*), **impossible is the destruction of suffering** (*abhabbo dukkha-kkhaṃyāya*).
- [2] **The ear** (*sotam*), **bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [3] **The nose** (*ghāṇam*), **bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [4] **The tongue** (*jivham*), **bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [5] **The body** (*kāyam*), **bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**
- [6] **The mind** (*manam*), **bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.**

Then in the '*Bāhir-Āyatana-Pari-Jānana Sutta*', The Buddha explains that the six external bases need to be known with the three types of full knowledge:³⁹

- [1] **Sights** (*rūpe*), **bhikkhus, not directly knowing** (*an-abhiñāṇam*), **not fully knowing** (*a-pari-jānam*), **not having dispassion for** (*a-virājayam*), **not abandoning** (*a-ppajaham*), **impossible is the destruction of suffering** (*abhabbo dukkha-kkhaṃyāya*).

³⁶ The commentary to S.III.I.v.6 '*Khandha-Suttam*' ('The Aggregate Sutta') explains that these five aggregates are the vipassanā range (*vipassanā-cāra*). The materiality aggregate is of the sensual sphere (*kām-āvacaro*), and the immaterial aggregates of all three planes (*te-bhūmakā*): sensual-/fine-material-/immaterial-sphere plane. This is by way of classification only, because there arises materiality also in the fine-material world, which also needs to be known with direct/full knowledge. Just as the jhānas that one attains in the sensual sphere as a human being or sensual-sphere deva are by The Buddha classified as fine-material/immaterial-sphere jhānas, so is the fine materiality that arises in the fine-material sphere classified by The Buddha as sensual-sphere phenomena.

³⁷ Thus, in M.I.v.3 '*Mahā-Vedalla-Suttam*' ('The Great Catechism Sutta'), Ven. Sāriputta explains: 'Wisdom (*paññā*), friend, is for the purpose of direct knowledge (*abhiññ-atthā*)... of full knowledge (*pariññ-atthā*)... of abandonment (*pahān-atthā*).'

³⁸ S.IV.I.xi.8 '*Ajjhattik-Āyatana-Pari-Jānana-Suttam*' ('The Internal-Bases Full-Understanding Sutta')

³⁹ S.IV.I.xi.9 '*Bāhir-Āyatana-Pari-Jānana-Suttam*' ('The External-Bases Full-Understanding Sutta')

- [2] **Sounds** (*sadde*), bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [3] **Odours** (*gandhe*), bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [4] **Flavours** (*rāse*), bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [5] **Tangibles** (*phoṭṭhabbe*), bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.
- [6] **Dhammas** (*dhamme*), bhikkhus, not directly knowing, not fully knowing, not having dispassion for, not abandoning, impossible is the destruction of suffering.

VIPASSANĀ (DHAMMAS CONTEMPLATION — THE SIX INTERNAL/EXTERNAL BASES)

Hence, in the '*Mahā-Sati-Paṭṭhāna Sutta*', The Buddha describes such knowledge of the six internal and external bases under 'Dhammas Contemplation':⁴⁰

Again and further, bhikkhus, a bhikkhu abides contemplating dhammas in dhammas in relation to the six internal and external bases (*chasa ajjhattika-bāhiresu āyatanesu*).

And how then, bhikkhus, does a bhikkhu abide contemplating dhammas in dhammas in relation to the six internal and external bases? Here, bhikkhus, a bhikkhu

[1.1] **the eye he understands** (*cakkhuñ-ca pajānāti*),

[1.2] **and sights he understands** (*rūpe ca pajānāti*),

[1.3] **and whatever fetter** (*saṃyojanaṃ*) **arises dependent on the two, that too he understands.**

[1.4] **And how there is the arising of the unarisen fetter** (*an-uppannassa saṃyojanassa uppādo hoti*), **that too he understands;**

[1.5] **and how there is the abandoning of the arisen fetter** (*uppannassa saṃyojanassa pahānaṃ hoti*), **that too he understands;**

[1.6] **and how there is the future non-arising of the abandoned fetter** (*pahīnassa saṃyojanassa āyatim an-uppādo hoti*), **that too he understands.**

And The Buddha explains that the bhikkhu in the same way understands the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, and the mind and dhammas, in these six ways. Then as before, He concludes:

- **Thus he abides contemplating dhammas in dhammas internally** (*ajjhattam*),
- **or he abides contemplating dhammas in dhammas externally** (*bahiddhā*),
- **or he abides contemplating dhammas in dhammas internally and externally** (*ajjhatta-bahiddhā*).
- **He abides contemplating originating phenomena** (*samudaya-dhammā*) **in dhammas;**
- **or he abides contemplating perishing phenomena** (*vaya-dhammā*) **in dhammas;**
- **or he abides contemplating originating&perishing** (*samudaya-vaya-dhammā*) **phenomena in dhammas.**
- **Or mindfulness that 'there are dhammas' is founded just sufficient for knowledge, sufficient for mindfulness.**

And he abides independent, and does not cling to anything in the world.

Thus then, bhikkhus, a bhikkhu abides contemplating dhammas in dhammas in relation to the six internal and external bases.

Here we need to remember what we discussed earlier. Whether The Buddha says one needs to contemplate dhammas in dhammas in relation to the five clinging-aggregates or in relation to the six bases, the object of one's contemplation is nothing more or less than materiality and mentality. They are just two classifications of the same vipassanā range. Therefore, if we analyse the six internal and external bases according to ultimate reality, we get exactly the same material and mental phenomena as we did under the five clinging-aggregates.⁴¹

The bhikkhu's understanding the fetter that may arise, etc., when an internal base meets its corresponding external base, is the bhikkhu's understanding how defilements arise because of one's paying unwise attention to an object; how they cease to arise when one pays wise attention to the object, by way of samatha or vipassanā; and how certain defilements permanently cease to arise when one attains a Path&Fruition. Thus again, it is contemplation of the origination and extinction of the five clinging-aggregates, knowing them with three types of full knowledge. So again, by this contemplation, the bhikkhu penetrates the four Noble Truths according to reality.

VIPASSANĀ (THREE TYPES OF FULL KNOWLEDGE: THE FOUR FOUNDATIONS OF MINDFULNESS)

In the Pali Texts, The Buddha describes this threefold procedure many times in many suttas, in many ways. And in order to suit His listener's inclinations, He classifies the vipassanā range according to various classifications: for example, as the five aggregates (*khandha*), the six internal and external bases (*āyatana*), or body (*kāya*) and consciousness (*viññāna*).

⁴⁰ D.II.9 (§384) '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta')

⁴¹ <THE SAME MATERIAL/MENTAL PHENOMENA: see tables under 'Ultimate Reality', p.75.>

In the '*Pariññata Sutta*' of the '*Khandha-Samyutta*', He describes also the four foundations of mindfulness as the vipassanā range, by which one develops the same three types of full knowledge:⁴²

- [1] **Here, bhikkhus, a bhikkhu abides contemplating the body in the body, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of the body in the body, the body is fully known** (*kāyo pariññāto hoti*). **With full knowledge of the body, the Deathless is realized** (*Amataṃ sacchikataṃ hoti*).
- [2] **He abides contemplating feelings in feelings, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of feelings in feelings, feelings are fully known** (*vedanā pariññatā honti*). **With full knowledge of feelings, the Deathless is realized.**
- [3] **He abides contemplating consciousness in consciousness, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of consciousness in consciousness, consciousness is fully known** (*cittaṃ pariññātaṃ hoti*). **With full knowledge of consciousness, the Deathless is realized.**
- [4] **He abides contemplating dhammas in dhammas, ardent, discerning, mindful, having removed covetousness and displeasure for the world. He abiding in such contemplation of dhammas in dhammas, dhammas are fully known** (*dhammā pariññatā honti*). **With full knowledge of dhammas, the Deathless is realized.**

Realization of the Deathless corresponds to one's putting a complete end to suffering. The bhikkhu's having removed covetousness and displeasure for the world corresponds to the bhikkhu's having removed the five hindrances by developing concentration. Full knowledge of the body, feelings, consciousness, and dhammas, is practice of the four foundations of mindfulness, which corresponds to the three types of full knowledge of the five aggregates; knowing and seeing the five aggregates and their origination and extinction; understanding one's body and consciousness and their origin.

VIPASSANĀ (ONE OBJECT AT A TIME)

At this point, we need to discuss The Buddha's wording when describing contemplation of the four foundations of mindfulness. Why does He say 'body' twice, 'feelings' twice, 'consciousness' twice, etc.? **Contemplating the body in the body** (*kāye kāy-ānupassī*)? It is to define the exact object of contemplation, so it is unmixed/unadulterated (*asammissato*). **Body in the body** means only the materiality body (*rūpa-kāya*); materiality alone, isolated from the mentality body (*nāma-kāya*). The commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta explains:

Not in the body is there feelings contemplation (*na kāye vedan-ānupassī*), **or mind- and dhammas contemplation** (*na kāye vedan-ānupassī vā citta-dhamm-ānupassī vā*); **but rather, in the body, there is just that body contemplation** (*kāye kāyānupassī y-eva*).

In the same way, not in feelings is there body contemplation, consciousness contemplation, or dhammas contemplation; not in consciousness is there body contemplation, feelings contemplation, etc.

What does this mean? Take, for example, pain. According to ordinary speech, we say, for example: 'I have pain in my knee.' Then, according to the Dhamma, what is that 'pain in the knee'? It is painful feeling (*dukkha-vedanā*), in this case, bodily pain (*kāyika-dukkha*).

In many places, The Buddha explains how such bodily feeling arises, for example, in the '*Cha-Chakka Sutta*' of the '*Majjhima-Nikāya*':⁴³

Dependent on the body and tangibles (*kāyañca paṭicca phoṭṭhabe ca*), **there arises body consciousness** (*uppajjati kāya-viññānaṃ*): **with the meeting of the three, there is contact** (*tiṇṇaṃ sarigati phasso*). **Because of contact, feeling** (*phassa-paccayā vedanā*).

When He in the '*Mahā-Sati-Paṭṭhāna*' sutta discusses the Noble Truth of the Origin of Suffering, The Buddha describes the contact that arises with the meeting of the body, tangibles, and body consciousness as **body contact** (*kāya-samphasso*); and the feeling that then arises He describes as **body-contact born feeling** (*kāya-samphassa-jā vedanā*). So when, according to ordinary speech, people say they have pain in, for example, their knee, it is because there has arisen body-contact born painful feeling.

Then what is body-contact born feeling? It is a mental factor (*cetasika*). It arises together with body contact, which is also a mental factor. And both those mental factors arise together with body consciousness. Body consciousness, body contact, and body-contact born feeling are all mental phenomena (*nāma-dhamma*). As The Buddha explained, they arise dependent on the body and tangibles, which are both material phenomena (*rūpa-dhamma*). So when bodily feeling arises, it involves mental and material phenomena.

As we shall discuss when we discuss four-elements meditation, the body by which body consciousness arises is just the body translucency (*kāya-pasāda*): one particular type of material phenomenon included in what we call body decad-kalāpas (*kāya-dasaka-kalāpa*). They are distributed throughout the body, and that is why according to ordinary speech, throughout the body we can feel the touch of tangible objects.

A tangible object is one of three types of materiality: the earth element (*pathavī-dhātu*), fire element (*tejo-dhātu*) or wind element (*vāyo-dhātu*). When a tangible object impinges repeatedly on the body translucency of the body decad-kalāpas in what we call the knee, the impingement is by all three elements, but body consciousness cognizes only one of them, according to inclination or excessiveness. When bodily pain arises, it is usually because of an imbalance: the earth element's hardness is excessive, the fire element's heat or cold is excessive, or the wind element's pushing is excessive. But at one time, only one element's excessiveness is cognized by body consciousness. And we

⁴² S.V.III.iv.8 '*Pariññāta-Suttaṃ*' ('The "Fully-Known" Sutta')(My—S.3.159)

⁴³ M.III.v.6 '*Cha-Chakka-Suttaṃ*' ('The Six Sixes Sutta')

just quoted The Buddha's explaining that body consciousness arises together with body contact and body-contact born feeling. That is how there comes to be what in ordinary speech is called 'pain in the knee'.

We have now explained 'pain in the knee' according to ultimate reality. So we can now ask you, is the pain actually in the knee? No, this is just a manner of speech, for pain is a feeling and feeling is a mental factor, a mental phenomenon (*nāma-dhamma*). Mental phenomena do not arise in your knee, not in your back, not in your head, etc. Mental factors arise always and only in association with consciousness; and vice-versa, consciousness arises always and only in association with mental factors. The mental factor bodily pain arises together with the body consciousness that has arisen with the impingement of the tangible object upon the body translucency in what we in ordinary speech call 'your knee'. So in your knee you can contemplate only those two material phenomena: the body translucency and the tangible object.⁴⁴ And to contemplate those two material phenomena, you need to practise four elements meditation under body contemplation. Then you will see that there is no knee, just a mass of material clusters (*rūpa-kalāpas*), made up various types of ultimate materiality continuously arising and perishing. One of those types of *rūpa-kalāpas* is the body decad-kalāpa, and it is made up of ten types of materiality, the tenth of which is the body translucency. That then is **Contemplating the body in the body** (*kāye kāy-ānupassī*).

If you want to contemplate the feeling that has arisen because of the tangible object's impingement upon the body translucency in your knee, you need to contemplate the arising of body-contact born painful feeling together with body contact and body consciousness. That means you need to contemplate the arising of body consciousness with its associated mental factors in the mental processes that arise cognizing the tangible object. They are one type of five-door process (*pañca-dvāra-vīthi*), a so-called body-door process (*kāya-dvāra-vīthi*). They are followed by countless other mental processes (so-called mind-door processes (*mano-dvāra-vīthi*)) that arise cognizing the same object: again consciousness together with its mental factors, including contact and feeling. Clearly you cannot contemplate the arising of body-contact born feeling unless you are able to contemplate the basic causes for its arising, namely the impingement of the tangible object upon the body translucency. That is why, to contemplate body-contact born feeling, you need first to practise four-elements meditation. So you may understand that **Contemplating feelings in feelings** (*vedan-ānupassī*) requires that you also contemplate the body in the body (four-elements meditation), consciousness in consciousness (body consciousness), and dhammas in dhammas (body contact and the remaining mental factors).

If, however, you contemplate the excessive earth-, fire-, or wind element in your knee as painful feeling, your practice is 'Contemplating feelings in the body'. There is no Pali for such contemplation because The Buddha does not teach such a practice. Why not? Because it is contemplating a mental phenomenon (*nāma-dhamma*) as a material phenomenon (*rūpa-dhamma*). According to ultimate reality, such a thing is impossible. It is a mixed contemplation, and that is not a foundation of mindfulness (*sati-paṭṭhāna*); not according to the '*Mahā-Sati-Paṭṭhāna*' sutta.

Even so (as we have just discussed), according to The Buddha, one cannot attain Nibbāna by contemplating only the body in the body, or only feelings in feelings, only consciousness in consciousness, or only the mental factors of dhammas in dhammas: one needs to contemplate all four foundations of mindfulness, all five aggregates, which correspond to materiality as well as mentality.

THE ONE GATE

To conclude our general discussion of vipassanā, we shall now discuss the '*Uttiya-Sutta*' of the *Anguttara-Nikāya*. There, a wanderer (*paribbājaka*) called Uttiya asks The Buddha what is declared by Him (*byākatam*).

The Buddha replies:⁴⁵

From direct knowledge I, Uttiya, teach disciples the Dhamma: for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's extinction, for the right way's attainment, for Nibbāna's realization.

The Buddha teaches disciples the Dhamma in order that they may enjoy these seven benefits. Each benefit means the same: to realize Nibbāna. It corresponds to one's putting a complete end to suffering.

Having received this answer from The Buddha, Uttiya then asks The Buddha another question:

But the Dhamma that from direct knowledge the Venerable Gotama teaches disciples (for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's extinction, for the right way's attainment, for Nibbāna's realization), is the whole world (*sabbo loko*) led out by it, or half (*upaḍḍho*), or a third part (*ti-bhāgo*)?

Here Uttiya is asking whether by The Buddha's teaching all beings realize Nibbāna or only some of them. And what is The Buddha's answer? Silence. The Buddha does not answer Uttiya's question, because it is a non-question (*a-puccham*). It is a non-question because it depends on the notion of a being (*satt-ūpaladdhi*). Uttiya's question is based on thinking about a being, whereas The Buddha's explanation is based on direct knowledge of ultimate phenomena. So The Buddha answers with silence.

⁴⁴ ONLY THOSE TWO MATERIAL PHENOMENA: this is with reference to the two material phenomena directly involved in the arising of feeling, mentioned in The Buddha's description quoted above: 'Dependent on the body and tangibles (*kāyaṅca paṭicca phoṭṭhabe ca*).' With reference to the material phenomena to be contemplated under materiality meditation, there are a further fifty-one material phenomena to be contemplated, in total fifty-three <See table 'The Basic Types of Materiality of the Body', p.48.>

⁴⁵ A.X.II.v.5 '*Uttiya-Suttam*' ('The Uttiya Sutta')(My—A.3.412-414)

This makes the Venerable Ānanda think Uttiya may imagine The Buddha does not know how to answer. Uttiya may imagine the question is too profound for The Buddha to answer. It is very dangerous to think such a thing about a Fully Self-Enlightened Buddha. To prevent such a misunderstanding, the Venerable Ānanda speaks to Uttiya. He says:

**Concerning this, Uttiya, I shall make a simile (*upamaṃ*) for you.
By a simile some wise men understand the meaning of what is said.**

And then the Venerable Ānanda gives Uttiya the simile of the one gate:

Suppose, friend Uttiya, there was a royal town on the farthest border, with solid foundations, strong walls and turrets, and one gate (*eka-dvāraṃ*).

The gatekeeper there was wise, able, and clever: the unknown were refused, the known admitted. He followed the path encircling the whole town. Following the path encircling the whole town, he would not see a joint in the wall or an opening in the wall even for a cat's egress.

There might not be such knowledge as: 'So many creatures enter or leave this town.' But such [knowledge] there would be: 'Any whatsoever large creatures that enter or leave this town, they all enter or leave through the gate.'

Then the Venerable Ānanda explains his simile:

So too, friend Uttiya, such is not the Tathāgata's concern (*ussukkaṃ*): 'The whole world is led out by it, or half, or a third part.' But such for the Tathāgata there is [concern]: 'Anyone whatsoever who from the world were led out (*lok-amhā*), are led out (*niyantī*), or will be led out (*niyissanti*), they all (*sabbe te*) [were led out, are led out, or will be led out]

[1] having abandoned the five hindrances (*pañca nivarane pahāya*) (which are mental defilements (*cetaso upakkilese*), weakeners of wisdom (*paññāya dubbali-karaṇe*);

[2] with mind well-founded in the four foundations of mindfulness (*catūsu sati-paṭṭhānesu su-paṭiṭṭhita-cittā*), having developed the seven enlightenment factors according to reality (*satta bojjharige yathā-bhūtaṃ bhāvetvā*).

'Thus they from the world were led out, are led out, or will be led out.'

The gatekeeper of the town does not concern himself with how many creatures enter or leave the town. But he does know that any larger creature (a cat, a human being, a horse, an elephant, etc.), can enter and leave the town only by passing through the one gate. There is only that one way, no other way. Likewise, The Buddha is not concerned about how many people attain Nibbāna. But He does know that any person (in the past, present, or future) who has larger *pāramī*, can attain Nibbāna (can make a complete end of suffering) only by passing through the one gate, the one gate being two steps:

- 1) Abandonment of the five hindrances: As we discussed earlier, they are abandoned with either access concentration or absorption (the first jhāna). Explicitly, The Buddha discusses such abandonment in the '*Mahā-Sati-Paṭṭhāna Sutta*', under 'Dhammas Contemplation' in relation to the five hindrances. Implicitly, He discusses their abandonment by way of concentration under 'Body Contemplation', the in&out-breath section, thirty-two parts of the body, elements attention, and the nine types of corpse.
- 2) Development of the seven enlightenment factors by practice of the four foundations of mindfulness. Explicitly, The Buddha discusses such development in the '*Mahā-Sati-Paṭṭhāna Sutta*', under 'Dhammas Contemplation' in relation to the seven enlightenment factors. Implicitly, He discusses such development under every contemplation.⁴⁶

According to the Venerable Ānanda's explanation, the one gate leading out to Nibbāna is these two steps. There is only that one gate, no other gate.⁴⁷

(Here, please remember that this is a simile (*upama*). When the Venerable Ānanda says the gatekeeper knows that any larger creature enters or leaves the town only through the one gate, this does not mean we should discuss how birds and insects enter or leave the town. They can enter and leave the town other ways, it is true. But the Venerable Ānanda says similes are intended for wise men (*viññū purisā*). So we need to understand his simile in a wise manner: we should not stretch a simile beyond its purpose. The Venerable Ānanda is not implying that some beings

⁴⁶ In S.II.i.6 '*Kuṇḍaliya-Suttaṃ*' ('The Kuṇḍaliya Sutta') (My—S.3.67), The Buddha explains: 'And how developed (*bhāvitā*), Kuṇḍaliya, do the four mindfulness foundations (*cattāro sati-paṭṭhānā*), how much practised (*bahuli-katā*), do they the seven enlightenment factors fulfil (*satta bojjharige paripūrenti*)? Here, Kuṇḍaliya, a bhikkhu abides contemplating the body in the body (*kāye kāy-ānupassī*)... contemplating feelings in feelings (*vedanāsu vedan-ānupassī*)... contemplating consciousness in consciousness (*citte citt-ānupassī*)... contemplating dhammas in dhammas (*dhammesu dhamm-ānupassī*), ardent (*ātāpi*), discerning (*sampajāno*), and mindful (*satimā*), having removed covetousness and displeasure for the world (*vineyya loke abhijjhā-domanassam*). In, for example, M.III.ii.8 '*Ān-Āpāna-Ssati-Suttaṃ*' ('The Mindfulness-of-Breathing Sutta') (My—M.3.127-129), The Buddha explains such development in detail.

⁴⁷ In D.III.5 '*Sam-Pasādanīya-Suttaṃ*' ('The Serene-Faith Sutta') (My—D.3.83) and S.V.III.ii.2 '*Nālanda-Suttaṃ*' ('The Nālanda Sutta') (My—S.3.138), Ven. Sāriputta gives the same simile to explain that all Buddhas of the past/future, as well as the present Gotama Buddha, became fully self-enlightened with the Unsurpassable Full Self-Enlightenment (*Anuttaraṃ Sammā-Sam-Bodhiṃ abhisam-bujjhimsu*), by first having abandoned the five hindrances, and then with mind well founded in the four mindfulness foundations, having developed the seven factors of enlightenment. The Buddha endorses his statement with: '*Sādhu, sādhu, Sāriputta!*'^{DA/SA} Herein the mindfulness foundations are insight (*vipassanā*), the enlightenment factors are the Path (*Magga*), the Unsurpassable Self-Enlightenment is Arahantship (*Arahattaṃ*). Or, the mindfulness foundations are insight, and the enlightenment factors are mixed: ^{DT/ST} mixed by way of samatha, insight, and Path (*samatha-vipassanā-magga-vasena missakā*).

can attain Nibbāna without having abandoned the five hindrances, and developed the seven enlightenment factors by practice of the four foundations of mindfulness.)

In the *'Uttiya-Sutta'*, The Buddha explained that He teaches disciples the Dhamma in order that they may enjoy seven benefits: all meaning attainment of Nibbāna; being led out of the world; having penetrated the four Noble Truths according to reality.

Then, as we also quoted earlier, in the *'Dhamma-Cakka-Ppavattana Sutta'*, The Buddha explained that to understand the four Noble Truths with one's own direct knowledge, there are four tasks that need to be done: the five clinging-aggregates need to be fully known, their origin needs to be abandoned, their cessation needs to be realized, and the practice leading to their cessation needs to be developed.

And again, in the *'Uttiya-Sutta'*, the Venerable Ānanda explained that anyone who in the past enjoyed the seven benefits, who were led out of the world, which means they penetrated and understood the four Noble Truths by the four tasks, they did it by passing through the one gate (*eka-dvāra*). And he explains the same for anyone who does those things in the present and the future. So, according to the Venerable Ānanda's explanation, the seven benefits, realization of Nibbāna, penetration of the four Noble Truths according to reality, can be done only by abandonment of the five hindrances, followed by practice of the four foundations of mindfulness until the seven enlightenment factors have been developed. According to the Venerable Ānanda, there is no other gate: only that one gate.

FOUR FOUNDATIONS = FIVE AGGREGATES, ETC. = THE ALL

What then are the four foundations of mindfulness? They are mindfulness founded in four objects of contemplation (*anupassanā*):⁴⁸ the body (*kāya*), feelings (*vedanā*), consciousness (*citta*), dhammas (*dhamma*).

We already mentioned that the four foundations of mindfulness correspond to the vipassanā range, which is the five aggregates:⁴⁹

- 1) Body contemplation corresponds to contemplation of the materiality aggregate.
- 2) Feelings contemplation corresponds to contemplation of the feeling aggregate.
- 3) Consciousness contemplation corresponds to contemplation of the consciousness aggregate.
- 4) Dhammas contemplation in relation to the five hindrances and seven enlightenment factors corresponds to contemplation of the perception aggregate and formations aggregate; dhammas contemplation in relation to the five aggregates, twelve bases, and four Noble Truths, corresponds then to contemplation of all five aggregates.

It is then not very difficult to understand that the only way to fully understand the five aggregates, to abandon their origin, to realize their cessation, and to develop the practice leading to their cessation, is to practise the four foundations of mindfulness. Vice-versa, to practise the four foundations of mindfulness means to fully understand the five aggregates, to abandon their origin, to realize their cessation, and to develop the practice leading to their cessation. The vipassanā range is all five aggregates, all twelve bases, both body and consciousness, and all four foundations of mindfulness.

In the *'Paṭhama A-Pari-Jānana-Sutta'* of the *'Saḷ-Āyatana-Saṃyutta'*, The Buddha very clearly says all need to be fully known with the three types of full knowledge that we just discussed:⁵⁰

The all, bhikkhus, not knowing directly (*sabbaṃ an-abhijānaṃ*), **not fully knowing** (*a-pari-jānaṃ*), **not having dispassion for** (*a-virā-jayaṃ*), **and not abandoning** (*a-ppajahaṃ*), **impossible is the destruction of suffering** (*abhabbo dukkha-kkhaḍḍhaya*).

⁴⁸ In S.V.IV.ii.1 *'Paṭilābha-Suttaṃ'* ('The Acquisition Sutta')(My—S.3.175), the Buddha explains: 'The mindfulness (*satim*), bhikkhus, one acquires (*satim paṭilabhati*) in relation (*ārabha*) to the four mindfulness foundations (*cattāro satipaṭṭhāne*): this is called, bhikkhus, the mindfulness faculty (*sat-īndriyaṃ*).' And in PsM.III.viii.35 *'Sati-Paṭṭhāna-Kathā'* ('Discussion of Mindfulness-Foundation'), Ven. Sāriputta explains, for example, in connection with body-contemplation: 'The body is the foundation (*kāyo upaṭṭhānaṃ*), not the mindfulness (*no sati*); the mindfulness is the foundation as well as the mindfulness (*sati upaṭṭhānaṃ*). With that mindfulness, with that knowledge (*ñāṇena*), he contemplates that body.'

⁴⁹ FOUR CONTEMPLATIONS ~ FIVE AGGREGATES: the commentary to the *'Mahā-Sati-Paṭṭhāna'* sutta (§382) explains that The Buddha discusses body contemplation (*kāy-ānupassanā*) for apprehension of only the materiality aggregate (*rūpa-kkhandha-pariggah-ova*); He discusses feeling contemplation (*vedan-ānupassanā*) for apprehension of only the feeling aggregate (*vedanā-kkhandha-pariggah-ova*); He discusses consciousness contemplation (*citt-ānupassanā*) for the apprehension of only the consciousness aggregate (*viññāna-kkhandha-pariggah-ova*). In order therefore to discuss also the apprehension of the perception- and formations aggregate (*saññā-saṅkhāra-kkhandha-pariggah-pi*), He then discusses dhammas contemplation (*dhamm-ānupassanā*) (as those two aggregates are discussed under contemplation of the hindrances and enlightenment factors). Contemplation of all five aggregates, however, He gives under contemplation of the aggregates/bases/Truths. Hence, the commentary (§382) also explains that while body contemplation is purely for the apprehension of the material (*suddha-rūpa-pariggaho*), and feelings- and consciousness contemplation are purely for apprehension of the immaterial (*suddha-arūpa-pariggaho*), dhammas contemplation is for apprehension of materiality and mentality mixed (*rūp-ārūpa-missaka-pariggahaṃ*).

⁵⁰ S.IV.I.iii.4 *'Paṭhama A-Pari-Jānana-Suttaṃ'* ('The First Not Fully-Knowing Sutta')(My—S.2.249-250). Furthermore, in S.IV.I.v.5-8 *'Sabba-Anicca-Vaggo'* ('The "All Is Impermanent" Chapter')(My—S.2.257), The Buddha says that the all must be fully known (*pariññeyya*), it must be abandoned (*pahātṭabba*), it must be realized (*sacchi-kātabba*), and it must be known fully with direct knowledge (*pariññā-pariññeyya*).

What is the all that The Buddha says needs to be known directly, fully known, and abandoned? He explains it as:⁵¹

- The six internal bases (*ajjhātikāyatanā*): eye-, ear-, nose-, tongue-, body-, and mind base.
- The six external bases (*bāhira-āyatana*): sight-, sound-, odour-, flavour-, tangible- and dhamma base.
- The six types of consciousness (*viññāṇa*) that arise because of the meeting of those bases: eye-, ear-, nose-, tongue-, body-, and mind consciousness respectively.
- The six types of contact (*phassa*) that arise with the six types of consciousness: eye-, ear-, nose-, tongue-, body-, and mind contact respectively.
- The feelings (*vedanā*) that arise with the six types of contact: happy feelings, painful feelings, and neither painful nor happy feelings, that arise because of eye-, ear-, nose-, tongue-, body-, and mind contact.

In other words, The Buddha makes it very clear that one cannot pass through the one gate to Nibbāna by developing insight knowledge on just the material bases or just the immaterial bases, on just the six types of consciousness, or just one of the five aggregates, or just one of the four foundations of mindfulness. Very clearly, He says that insight meditation requires direct and full knowledge of all five aggregates, all twelve bases, all four foundations of mindfulness.

THE ONLY WAY, BHIKKHUS, IS THIS PATH

That this is so becomes even easier to understand when we take The Buddha's opening words in the '*Mahā-Sati-Paṭṭhāna Sutta*'. There He says:

The only way (*ek-āyano*), bhikkhus, is this path, for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's disappearance, for the true way's attainment, for Nibbāna's realization: that is, the four foundations of mindfulness (*cattāro sati-paṭṭhānā*). What are the four? Here, bhikkhus,

[1] **a bhikkhu abides contemplating the body in the body (*kāye kāyānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

[2] **He abides contemplating feelings in feelings (*vedanāsu vedanānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

[3] **He abides contemplating consciousness in consciousness (*citte cittānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

[4] **He abides contemplating dhammas in dhammas (*dhammesu dhammānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

These are the same seven benefits that The Buddha explained to Uttiya. And again, **having removed covetousness and displeasure for the world** corresponds to what the Venerable Ānanda explained to Uttiya as one's **having abandoned the five hindrances**.⁵²

THE ONLY WAY = THE ONE GATE

The Buddha says *ek-āyano*. It means: **the only way**. We can also say it means **the one way**. The Venerable Ānanda said: *eka-dvāraṃ*. It means: **the one gate**. We can also say it means **the only gate**. Whether we say **the one** or **the only**, *ek-āyano* and *eka-dvāraṃ* mean there is no alternative to practice of the four foundations of mindfulness.

In other words: if anyone said, 'Without contemplating the body according to reality, without contemplating feelings according to reality, without contemplating consciousness according to reality, without contemplating dhammas according to reality, I shall make a complete end of suffering', according to The Buddha and the Venerable Ānanda, such a thing is impossible.⁵³

⁵¹ In the sutta, The Buddha explains: 'And what, bhikkhus, not knowing directly, not fully knowing, not having dispassion for, and not abandoning, impossible is the destruction of suffering? The eye (*cakkhum*), bhikkhus, not knowing directly, not fully knowing, not having dispassion for, and not abandoning, impossible is the destruction of suffering. Sights (*rūpā*)... Eye consciousness (*cakkhu-viññāṇaṃ*)... Eye contact (*cakkhu-samphassa*)... And whatever is felt that arises because of eye contact (*yam-p-idam cakkhu-samphassa-paccayā uppajjati vedayitam*), happy (*sukhaṃ vā*), or painful (*dukkhaṃ vā*), or neither painful nor happy (*a-dukkham-a-sukhaṃ vā*), it too not knowing directly, not fully knowing, not having dispassion for, and not abandoning, impossible is the destruction of suffering.' By the same procedure The Buddha explains that the destruction of suffering is impossible without direct/full knowledge, dispassion/abandoning of the ear/sounds, ear consciousness/-contact/feeling born of that contact, the nose/odours, nose consciousness/-contact/feeling born of that contact, the tongue/flavours, tongue consciousness/-contact/feeling born of that contact, the body/tangibles, body consciousness/-contact/feeling born of that contact, the mind/dhammas, mind consciousness/-contact/feeling born of that contact. In *ibid.5 'Dutiya A-Pari-Jānana-Suttaṃ'* ('The Second Not Fully-Knowing Sutta') (My—S.2.250), The Buddha lists only the six internal/external bases, and six types of consciousness, and then in each case, the things cognizable along with the individual type of consciousness: for example, the things cognizable along with eye consciousness (*cakkhu-viññāṇa-viññātabbā dhammā*).⁵⁴ Elsewhere this refers just to the apprehended sight (*gahita-rūpam-eva*), or to the particular sight come into range (*āpātha-gataṃ*), as opposed to those not come into range (*an-āpātha-gataṃ*): 'Here, however, it refers to the three aggregates associated with eye consciousness (*idha pana cakkhu-viññāṇa-sampayuttā tayo khandhā*).' That is the mental factors associated with the fully-known eye consciousness, which also need to be fully known = the feeling-/perception-/formations aggregate.

⁵² Accordingly, the commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta explains that covetousness/displeasure correspond to the five hindrances. <See also quotations/discussion endnote B, p.80.>

⁵³ The Most Venerable Sayadaw is frequently presented with the proposition that to practise vipassanā, one does not need to
(Please see further next page.)

To conclude our discussion, let us then look at how The Buddha describes vipassanā in the '*Mahā-Sati-Paṭṭhāna*' sutta.

THE ONLY WAY (VIPASSANĀ — BODY CONTEMPLATION)

As we already mentioned, twelve of the fourteen body contemplations serve as both samatha and vipassanā meditation subjects: that is, contemplation of the in&out-breath, the thirty-two parts of the body, the elements, and the nine types of corpse.⁵⁴ The remaining two body contemplations serve as only vipassanā meditation subjects: that is, contemplation of the postures of walking, standing, sitting, etc., practice of discernment when going forth and back, when looking ahead and aside, etc. In all fourteen body contemplations, however, The Buddha discusses vipassanā in the same way: as going over four stages. Under body contemplation, He explains:

- [1] **Thus he abides contemplating the body in the body internally** (*ajjhattam*),
or he abides contemplating the body in the body externally (*bahiddhā*),
or he abides contemplating the body in the body internally and externally (*ajjhatta-bahiddhā*).
- [2] **He abides contemplating originating phenomena** (*samudaya-dhammā*) **in the body,**
or he abides contemplating perishing phenomena (*vaya-dhammā*) **in the body,**
or he abides contemplating originating&perishing phenomena (*samudaya-vaya-dhammā*) **in the body.**
- [3] **Or mindfulness that 'there is the body** (*atthi kāyo'ti*) **is established just sufficient for knowledge** (*yāvad-eva ñānam-attāya*),
sufficient for mindfulness (*paṭissati-mattāya*).
- [4] **And he abides independent** (*a-nissito*), **and does not cling to anything in the world** (*na ca kiñci loke upādīyati*).

As we shall explain later, with the first two stages, The Buddha is describing the bhikkhu's attaining the basic insight knowledges; with the last two stages the higher insight knowledges ending with Arahantship.

Under feelings contemplation, consciousness contemplation, and the five dhamma contemplations, The Buddha discusses vipassanā by way of these same four stages. Thus, for all twenty-one contemplations, The Buddha discusses vipassanā in the same way, all ending with Arahantship. But His explanation is very brief, very brief indeed. Properly to understand such brief explanations, one needs to be familiar with His teachings as a whole, otherwise one may very easily misunderstand His very brief teachings. That is why we began our preface by quoting from and discussing The Buddha's explanations of samatha and vipassanā in various suttas.

Again, according to those quotations and discussions, The Buddha says that to make a complete end of suffering (*sammā dukkhass-antaṃ*), one needs to penetrate each of the four Noble Truths with one's own direct, practical knowledge. That is:

- 1) One needs fully to know and penetrate materiality, feeling, perception, formations, and consciousness of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. This is the same as to say one needs to know and penetrate ultimate materiality and ultimate mentality.
- 2) One needs to penetrate and abandon the origin of materiality, feeling, perception, formations, and consciousness of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. This is the same as to say one needs to penetrate and abandon dependent origination in regular order.
- 3) One needs to penetrate and realize the cessation of materiality, feeling, perception, formations, and consciousness of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. This is the same as to say one needs to penetrate and realize dependent origination in negative order.
- 4) One needs to develop and penetrate the practice leading to the cessation of materiality, feeling, perception, formations, and consciousness of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. This is the same as to say one needs to develop and penetrate samatha and vipassanā.

contemplate materiality. In M.I.iv.3 '*Mahā-Gopālaka-Suttam*' ('The Great Cowherd Sutta'), however, The Buddha explains: 'And how, bhikkhus, is a bhikkhu not knowledgeable about materiality (*na rūp-āññū*)? Here, bhikkhus, any whatsoever materiality (*yam kiñci rūpam*), all materiality (*sabbam rūpam*), a bhikkhu does not understand according to reality (*yathā-bhūtam na-ppajānāti*) as: "The four great essentials (*cattāri mahā-bhūtāni*), and materiality derived from the four great essentials (*catunna-ñca mahā-bhūtānaṃ upādāya-rūpan'ti*)." That is how a bhikkhu is not knowledgeable about materiality.' In that case, explains The Buddha, it is 'impossible that he should meet with growth, augmentation, and expansion in this Dhamma-Vinaya (*abhabbo imasmim Dhamma-Vinaye vuddhim virūhīm vepullam āpajjītum*) [MA he cannot gain growth, etc. with regard to morality, concentration, vipassanā, Path, Fruit, and Nibbāna (*sīla-samādhi-vipassanā-Magga-Phala-Nibbānehi*)]'. And in S.II.III.iv.10 '*Tatiya-Samaṇa-Brāhmaṇa-Suttam*' ('The Third Ascetic-& Brahmin Sutta'), The Buddha explains: 'Any whatsoever ascetics and brahmins, bhikkhus, who do not understand (*na-ppajānanti*) the earth element (*pathavi-dhātum*), do not understand the earth element's origination (*pathavi-dhātu-samudayam*), do not understand the earth element's cessation (*pathavi-dhātu-nirodham*), and do not understand the practice leading to the earth element's cessation (*pathavi-dhātu-nirodha-gāminim paṭipadam*)... who do not understand the water-... fire-... wind element... origination... cessation... practice leading to wind element's cessation, such ascetics and brahmins are not acknowledged by me as ascetics among ascetics, or brahmins among brahmins: and such venerable ones do not abide themselves having with direct knowledge (*abhiññā*) realized the goal of asceticism, the goal of brahminhood.'

⁵⁴ <See discussion under 'Samatha (Body Contemplation)', p.10.>

In the same way, according to those quotations and discussions, The Buddha says that the destruction of suffering (*dukkha-kkhaya*) is impossible unless one has directly known, fully known, and abandoned the five aggregates; unless one has directly known, fully known, and abandoned the six internal and external bases; unless one has directly known, fully known, and abandoned the all. And He says the taints' destruction (*āsavānaṃ khayamaṃ*) requires that one knows and sees all five aggregates and their origination and extinction. By extension, according to those quotations and discussions, this means the Deathless is realized (*Amataṃ sacchikataṃ hoti*) only if one has contemplated all four foundations of mindfulness.

In that case, there is really no need for us again to explain that when The Buddha in the '*Mahā-Sati-Paṭṭhāna*' sutta explains vipassanā, He is clearly explaining vipassanā with regard to all five aggregates, both materiality and mentality.

CONTEMPLATING THE BODY IN THE BODY

That is why, when in the '*Mahā-Sati-Paṭṭhāna*' sutta, The Buddha discusses vipassanā under body contemplation, although He then speaks of one's **contemplating the body in the body** (*kāye kāy-ānupassī*), and although we already explained that body in the body means only the materiality body (*rūpa-kāya*), this does not mean that only the materiality body needs to be contemplated: one needs also contemplate the mentality body (*nāma-kāya*). And that one accomplishes by practising also feelings contemplation (*vedan-ānupassanā*), consciousness contemplation (*citt-ānupassanā*), and dhammas contemplation (*dhamm-ānupassanā*). Although, as we have already discussed, one needs very clearly to distinguish one contemplation from the other. That is how, in every case, when one practises vipassanā, one needs in fact to practise dhammas contemplation in relation to all five aggregates. That is why, in his *Paṭisambhidā-Magga*, the Venerable Sāriputta explains that 'body (*kāya*)' refers to both the materiality body (*rūpa-kāya*) and mentality body (*nāma-kāya*).⁵⁵

CONTEMPLATING THE BODY IN THE BODY (INTERNALLY AND EXTERNALLY)

The Buddha also says one needs to contemplate the body **internally** (*ajjhataṃ*) and **externally** (*bahiddhā*). These are two of the eleven categories of the five aggregates. You will remember our quoting The Buddha's saying the destruction of suffering is impossible unless one has full knowledge of the five aggregates past, future, and present, internal and external, gross and subtle, inferior and superior, far and near.⁵⁶ It is therefore not difficult to understand that when The Buddha says one needs to contemplate the body, internally and externally, He means one needs to contemplate the body past, future, and present, internal and external, gross and subtle, inferior and superior, far and near.^{57J}

CONTEMPLATING THE BODY IN THE BODY (ORIGINATING PHENOMENA AND PERISHING PHENOMENA)

The Buddha also says one needs to contemplate **originating phenomena** (*samudaya-dhammā*) **in the body** and **perishing phenomena** (*vaya-dhammā*) **in the body**. We already discussed what this means, according to the '*Upanisa*' sutta.⁵⁸ It means contemplating the arising of phenomena because of past and present causes.

⁵⁵ <MATERIALITY/MENTALITY BODY: see quotation, footnote 87, p.41.>

⁵⁶ In M.II.iii.10 '*Vekhanasa-Suttaṃ*' ('The Vekhanasa Sutta'), The Buddha explains: 'If, Kaccāna, any ascetics and brahmins, without knowing the past (*a-jānantā pubbantam*), without seeing the future (*a-passantā aparantam*), claim "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming into any state of being", such with this, in accordance with the Dhamma, are confuted (*tesaṃ soyeva saha-Dhammiko niggaho hoti*).'

⁵⁷ Hence, DhSA.I.iii.350 ' *Lokuttara-Kusalaṃ Pakiṇṇaka-Kathā*' ('Discussion of the Supramundane Sundry') and VsM.xxi.784-786 '*Saṅkhār-Upekkhā-Nāṇam*' ('The Formations-Equanimity Knowledge') explain the one who from the beginning observes only the internal five aggregates (*ādīt-ova ajjhataṃ pañcasu khandhesu abhinivisati*), who so observing them sees them as impermanent, suffering, and non-self, etc. But since by purely seeing just the internal (*suddha-ajjhata-dassanamatten-eva*), there is no Path emergence (*Magga-vuttthānam*), the external too should be seen (*bahiddhā-pi datṭhabbameva*): therefore also another's aggregates (*parassa khandhe-pi*) as well as unclung to formations (*anupādinna-saṅkhāre-pi*) (inanimate objects) one sees as, 'Impermanent, suffering, non-self'. At times one the internal comprehends (*kālena ajjhataṃ sammāsati*), at times the external (*kālena bahiddhāti*). Comprehending in this way, when comprehending the internal, one's insight links up with the Path (*vipassanā Maggena saddhim ghaṭṭiyati*). Likewise when contemplating the external. In the same way, one observes materiality (*rūpe abhinivisati*), essential materiality (*bhūta-rūpañ-ca*) and derived materiality (*upāda-rūpañ-ca*) having defined (*paricchinditvā*), observing one sees them as impermanent, etc., but since by purely seeing just materiality there is no Path emergence, the immaterial too should be seen (*arūpam-pi datṭhabbameva*): therefore, having defined as 'This is the immaterial' (*idaṃ arūpanti*) the feeling (*vedanam*), perception (*saññam*), formations (*saṅkhāre*), and consciousness (*viññāṇaṇca*) that have arisen (*uppannam*) making that materiality the object (*taṃ rūpam ārammaṇam katvā*), as impermanent, etc., one sees it. At times one the material comprehends, at times the immaterial, and again the Path may emerge while one is comprehending either one. Having thus comprehended 'Any whatsoever arising phenomenon, it is every one a ceasing phenomenon' (*yaṃ-kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhamman ti*) <See subsequent endnote J, p.85 >, in the same way, at the time of emergence, it is said one emerges from the five aggregates in one blow [simultaneously] (*eka-ppahārena pañcahi khandhehi vuttthāti*). VsM. ibid.787 likewise discusses how one needs to comprehend formations not only as impermanent, but also as suffering and non-self, although the Path may emerge at the time of comprehending either one.

⁵⁸ <See under 'Vipassanā (the Five Aggregates, Their Origination/Extinction)', p.12.>

CONTEMPLATING THE BODY IN THE BODY (PRESENT CAUSES)

As we already mentioned, the present causes for materiality are three: present mind, present temperature, and present nutriment. Only present temperature and nutriment are themselves materiality, so to contemplate the arising of materiality because of present mind, one needs to contemplate the arising of the present mind that produces the mind-born materiality.

To explain how this is, let us discuss 'The Postures Section (*iriyāpathā*)' under body contemplation (*kāyānupassanā*): there, The Buddha discusses only vipassanā. He explains:

Again and further, bhikkhus, a bhikkhu

- [1] **walking, understands 'I am walking'** (*gacchanto vā 'gacchāmi'ti pajānāti*),
 [2] **or standing, understands 'I am standing'** (*thito vā 'thitomi'ti pajānāti*),
 [3] **or sitting, understands 'I am sitting'** (*nisinno vā 'nisinnomi'ti pajānāti*),
 [4] **or lying down, understands 'I am lying down'** (*sayāno vā 'sayānomhi'ti pajānāti*),
 [5] **or however his body is disposed, so does he understand it** (*yathā yathā vā panassa kāyo pañihito hoti, tathā tathā naṃ pajānāti*).

What does it mean that the bhikkhu understands his body in its postures? When we walk, we all know we are walking, even animals know they are walking.⁵⁹ Knowing that one's feet go up and then forward, and then down, etc., is that insight knowledge (*vipassanā-ñāṇa*)? Contemplating **originating phenomena** and **perishing phenomena in the body**? One knows only the movement of one's feet, the movement of one's body. Again there is no insight knowledge, because one is contemplating only concepts. To contemplate the **originating phenomena** and **perishing phenomena in the body** of the postures with insight knowledge, one needs to contemplate ultimate reality. So again one needs to practise four-elements meditation. Only then will one know that ultimate materiality arises and then immediately perishes in that same place. According to ultimate reality, there is no walking, standing, sitting, etc.; there are no feet, no going up and down, etc. The movements are nothing other than ultimate materiality arising and perishing in different places.

But understanding only that is not enough, because one needs also to understand what makes the materiality arise in different places: one needs to understand the 'walking' materiality's origination. One needs to understand with one's own insight knowledge that the mind that wants to walk (the mind that is directed towards one's legs), produces bodily expression materiality (*kāya-viññatti-rūpa*).⁶⁰ Thus, to understand the postures, one needs to understand the arising and perishing of the mind that wants to move the body: the mind that wants to move one contemplates under consciousness contemplation (*cittānupassanā*); the mental factor that makes the mind want is volition (*cetana*), which one contemplates under dhammas contemplation (*dhammānupassanā*). But one cannot properly understand the mind that wants to move unless one contemplates all the mental factors that arise with it: so one needs also to contemplate the feelings that arise together with the mind that wants to move the body, and the remaining mental factors: feelings contemplation (*vedanānupassanā*) and again dhammas contemplation (*dhammānupassanā*). When one stops wanting to walk, the mind ceases to produce 'walking' materiality; instead, it produces 'standing' materiality or 'sitting' materiality, etc. This too one needs to understand with one's own insight knowledge, otherwise one will not have understood **originating phenomena** and **perishing phenomena in the body** in relation to the postures. That way only can one then contemplate and gain insight knowledge into movement of the body because of wanting to do something unwholesome and wanting to do something wholesome: with unwholesome volition or wholesome volition.

Fully to understand the postures, one needs thus to contemplate all four mindfulness foundations with one's own insight knowledge: what they are made up of, that they originate and why they originate, that they perish and why they perish. Only then can one fully understand the postures, only then can one practise vipassanā on the postures. The same goes for one's discerning the various bodily activities of going forth, going back, looking ahead, looking aside, etc. That is the meaning of discernment (*sampajañña*) in the case of vipassanā.

Then take the in&out-breath. How does it originate? It originates dependent on the mind that wants to breathe and on the material body, which The Buddha also calls the produced body. Thus again, to contemplate the in&out-breath for the sake of insight knowledge, all four mindfulness foundations need to be contemplated; both materiality and mentality. Otherwise, in all cases, one will not have penetrated the five clinging-aggregates, the Noble Truth of Suffering.

⁵⁹ The commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta (§375) explains that dogs, jackals, etc., understand that they are moving, but: 'Such understanding the person-belief does not dispel (*satt-ūpaladdhiṃ na pajahati*), the self perception does not remove (*atta-saññaṃ na ugghāṭeti*), and is not either the meditation subject or development of the mindfulness foundation (*kamma-tṭhānaṃ vā, satipaṭṭhāna-bhāvanā vā na hoti*).' This is because dogs, jackals, etc., are not able to see that the walking is produced by mind-born materiality, with predominant wind element.

⁶⁰ EXPRESSION MATERIALITY: this the Sayadaw also translates as 'intimation materiality', which although a most accurate translation has here been avoided, because 'intimate' in this meaning 'make known' is unknown to most readers.

CONTEMPLATING THE BODY IN THE BODY (PAST CAUSES)

We have now discussed only the originating and perishing of materiality born of present causes. But there is also materiality born of past causes, which ceases when those past causes cease. This is insight knowledge of dependent origination in regular and negative order.

What are the past causes for the origination of materiality? Not materiality. Past materiality is not the cause for the arising of present materiality. It is the kammic potency of past kamma that produces present materiality: kamma in one life produces kamma-born materiality in another life. For example, a human being's conception is the arising of the rebirth-linking consciousness together with certain types of kamma-born materiality. Such arising of kamma-born materiality one needs to discern, which means one needs to discern dependent origination in regular order. Later we shall discuss discernment of dependent origination, so here we can just say that contemplating originating and perishing phenomena in the body that have arisen because of past causes again includes contemplating how, because of the past defilements (*kilesa*) (ignorance (*avijjā*), craving (*taṇhā*), and clinging (*upādāna*)), by certain volition (*cetanā*), one performed certain kamma, because of which there was produced the kammic potency to produce mentality and materiality in a future life. Again, to contemplate that process, one needs to contemplate past consciousness, past feelings, and past dhammas. And then, to discern the future remainderless cessation of those defilements (at one's Arahantship), and the future remainderless cessation of the five aggregates (at one's Parinibbāna (Final Cessation)), one needs to contemplate not only future materiality, but also future consciousness, future feelings, and future dhammas.

CONTEMPLATING THE BODY IN THE BODY (CONCLUSION)

Only by such practice will one have contemplated **originating&perishing phenomena** (*samudaya-vaya-dhammā*) **in the body**. Only by such practice does one know and see the five aggregates, their origination and extinction; only by such practice can one then attain a Path&Fruition. According to the quotations that we gave earlier, The Buddha says that nothing less will do.

THE ONLY WAY (VIPASSANĀ — FEELINGS CONTEMPLATION)

Let us then take, for example, feelings contemplation (*vedanānupassanā*). In the '*Mahā-Sati-Paṭṭhāna*' sutta, The Buddha explains:

Here, bhikkhus,

- [1] **when experiencing a happy feeling** (*sukhaṃ vā vedanaṃ*), **a bhikkhu understands: 'I experience a happy feeling** (*sukhaṃ vedanaṃ vedayāmi'ti pajānāti*);'
- [2] **or when experiencing a painful feeling** (*dukkhaṃ vā vedanaṃ*), **he understands: 'I experience a painful feeling** (*dukkhaṃ vedanaṃ vedayāmi'ti pajānāti*);'
- [3] **or when experiencing a neither-painful-nor-happy feeling** (*a-dukkhaṃ-a-sukhaṃ vā vedanaṃ*), **he understands: 'I experience a neither-painful-nor-happy feeling** (*a-dukkhaṃ-a-sukhaṃ vedanaṃ vedayāmi'ti pajānāti*).'

When the bhikkhu experiences bodily or mental happiness, he understands: 'I experience happy feeling.' But even the infant suckling at its mother's breast understands when it experiences happy feeling. It also understands when it experiences a painful feeling, that is why babies cry. But the understanding of the bhikkhu who practises feelings contemplation, is it the same as such mere understanding that one feels this or that feeling?⁶¹

The commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta explains:

Such understanding the person-belief does not dispel (*satt-ūpaladdhiṃ na pajahati*), **the self perception does not remove** (*atta-saññaṃ na ugghāṭeti*), **and is not either the meditation subject or development of the mindfulness foundation** (*kamma-tṭhānaṃ vā, satipaṭṭhāna-bhāvanā vā na hoti*).

What then is actual, real, development of the feelings mindful foundation? It is when one penetrates the various types of feeling, their origination, their cessation, and the practice leading to their cessation.

⁶¹ The commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta (§380) explains that in the case of understanding that one is experiencing a happy feeling, even infants lying on their back, when they drink their mother's milk, etc., they experience happiness and know: 'I experience happy feeling'.

Then how do feelings originate? The Buddha explains it many times, for example, in the '*Satta-Ṭṭhāna Sutta*' of the '*Khandha-Saṃyutta*', He explains:⁶²

And what, bhikkhus, is feeling (*vedanā*)? There are, bhikkhus, these six bodies of feeling (*vedanā-kāyā*):

- | | |
|------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| [i] eye-contact born feeling (<i>cakkhu-samphassa-jā vedanā</i>), | [iv] tongue-contact born feeling (<i>jivhā-samphassa-jā vedanā</i>), |
| [ii] ear-contact born feeling (<i>sota-samphassa-jā vedanā</i>), | [v] body-contact born feeling (<i>kāya-samphassa-jā vedanā</i>), |
| [iii] nose-contact born feeling (<i>ghāna-samphassa-jā vedanā</i>), | [vi] mind-contact born feeling (<i>mano-samphassa-jā vedanā</i>). |

These, bhikkhus, are called feeling (*vedanā*).

With contact's origination, there is feeling's origination (*phassa-samudayā vedanā-samudayo*); with contact's cessation, there is feeling's cessation (*phassa-nirodhā vedanā-nirodho*).

With contact's origination, there is feeling's origination. What is contact? Again, The Buddha explains it many times. For example, in the '*Cha-Chakka*' sutta that we quoted from before, He explains that six contact bodies need to be understood (*cha phassa-kāyā veditabbā*), need to be understood with insight knowledge. Then He explains:⁶³

'The six contact bodies need to be understood', thus it was said. It was said concerning what?

- [1] **Dependent on the eye (*cakkhuñ-ca paṭicca*) and sights (*rūpe ca*), arises eye consciousness (*uppajjati cakkhu-viññāṇaṃ*): with the meeting of the three, there is contact (*tiṇṇaṃ saṅgati, phasso*).**
- [2] **Dependent on the ear (*sotañ-ca paṭicca*) and sounds (*sadde ca*), arises ear consciousness (*uppajjati sota-viññāṇaṃ*): with the meeting of the three, there is contact.**
- [3] **Dependent on the nose (*ghānañ-ca paṭicca*) and odours (*gandhe ca*), arises nose consciousness (*uppajjati ghāna-viññāṇaṃ*): with the meeting of the three, there is contact.**
- [4] **Dependent on the tongue (*jivhañ-ca paṭicca*) and flavours (*rase ca*), arises tongue consciousness (*uppajjati jivhā-viññāṇaṃ*): with the meeting of the three, there is contact.**
- [5] **Dependent on the body (*kāyañ-ca paṭicca*) and tangibles (*phoṭṭhabbe ca*), arises body consciousness (*uppajjati kāya-viññāṇaṃ*): with the meeting of the three, there is contact.**
- [6] **Dependent on the mind (*manañ-ca paṭicca*) and other phenomena (*dhamme ca*), arises mind consciousness (*uppajjati mano-viññāṇaṃ*): with the meeting of the three, there is contact.**

So, in the one sutta, The Buddha explains that the six types of feeling arise because of the six types of contact. In the other sutta, The Buddha explains that the six types of contact arise because of the meeting between the six internal bases (eye, ear, nose, etc.), their respective six external bases (sights, sounds, odours, etc.), and their respective six types of consciousness (eye consciousness, ear consciousness, nose consciousness, etc.).

When we discussed the necessity for contemplating only one type of phenomenon at a time, we discussed contemplation of painful bodily feeling, for example. As we explained, to contemplate such feeling, one needs to contemplate the whole process: **dependent on the body (*kāyañ-ca paṭicca*) and tangibles (*phoṭṭhabbe ca*), arises body consciousness (*uppajjati kāya-viññāṇaṃ*): with the meeting of the three, there is contact. With contact's origination, there is feeling's origination (*phassa-samudayā vedanā-samudayo*); with contact's cessation, there is feeling's cessation (*phassa-nirodhā vedanā-nirodho*).**

There is no need for us to repeat our explanation of contemplation of feelings, but we can here say that to contemplate feelings as a mindfulness foundation you need to contemplate all six internal and external bases. In all cases, you need to begin with four-elements meditation, the fifth of the fourteen body contemplations.⁶⁴ Otherwise you cannot contemplate the internal and external base dependent on which feeling arises. Even contemplation of the mind base and other objects requires four-elements meditation, because (as we shall explain later) even though the mind base is mentality, it depends on the heart base (*hadaya-vatthu*), which is materiality.⁶⁵ In the same way, one needs to contemplate the consciousness with which the feeling arises. That is contemplation of eye-, ear-, nose-, tongue-, body-, and mind consciousness under consciousness contemplation. And only by con-

⁶² S.III.I.vi.5 '*Satta-Ṭṭhāna-Suttaṃ*' ('The Seven-Standpoints Sutta') and S.III.I.vi.4 '*Upādāna-Pari-Pavatta-Suttaṃ*' ('The Clinging Full-Process Sutta'). The Buddha mentions these six bodies of feeling also in this '*Mahā-Sati-Paṭṭhāna*' sutta, under 'The Noble Truth of the Origin of Suffering', under 'Dhammas Contemplation'. In S.IV.II.ii.6 '*Paṭhama-Sambhula-Suttaṃ*' ('The First "Many" Sutta'), The Buddha explains the same thing otherwise: 'Three, bhikkhus, are these feelings: happy feeling (*sukhā vedanā*), painful feeling (*dukkhā vedanā*), neither painful nor happy feeling (*a-dukkam-a-sukhā vedanā*). These are called feelings. With contact's origination, there is feeling's origination (*phassa-samudayā vedanā-samudayo*); with contact's cessation, feeling's cessation (*phassa-nirodhā vedanā-nirodho*).'

⁶³ M.III.v.6 '*Cha-Chakka-Suttaṃ*' ('The Six Sixes Sutta') <quoted from under 'Vipassanā (One Object at a Time)', p.17>.

⁶⁴ The commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta refers to the commentary to an earlier sutta, D.ii.8 '*Sakka-Pañhā-Suttaṃ*' ('Sakka's Questions Sutta'), where Sakka asks The Buddha various questions about the bhikkhu's practice, one of which is about the bhikkhu's knowledge of feelings. The commentary then explains: 'There are three ways in which the immaterial meditation subject (*arūpa-kamma-ṭṭhāne*) is observable (*abhiniveso*): by way of contact (*phassa-vasena*), by way of feeling (*vedanā-vasena*), by way of consciousness (*citta-vasena*). How? To one who has apprehended the material meditation subject (*pariggahite rūpa-kamma-ṭṭhāne*) in brief (*sankhittena*) or in detail (*vitthārena*), at the first meeting (*paṭham-ābhini-pāto*) between that [material] object (*ārammaṇe*) and consciousness and mental factors (*citta-cetasikānaṃ*), arising (*uppajjamāno*) as if touching the object (*ārammaṇaṃ phusanto*), contact (*phasso*) is clear (*pākaṭo hoti*). DA then explains how to another feeling's 'enjoying (*anubhavanti*)' the object is clear, and to another consciousness's having apprehended the object (*ārammaṇaṃ pariggahetvā*) and cognizing it (*taṃ vijānantaṃ*) is clear. (In the commentary to the '*Majjhima-Nikāya*' version of the '*Mahā-Sati-Paṭṭhāna*' sutta (§113), this explanation is given directly under the discussion on feelings contemplation.)

⁶⁵ <MIND BASE DEPENDENT ON THE HEART BASE: see under 'The Nimitta', p.33, and footnote under 'The Basic Types of Materiality of the Heart', p.49.>

templating the meeting of the internal base, its corresponding external base, and its corresponding type of consciousness, can one contemplate the arising of contact, because of which there arises feeling. But as we already explained, one cannot contemplate just contact and feeling; one needs also to contemplate the remaining mental factors that arise with the six types of consciousness: otherwise one will not have contemplated all five aggregates; one will not have contemplated the all. Please remember what The Buddha says:⁶⁶

The all, bhikkhus, not knowing directly (*sabbam an-abhijānaṃ*), **not fully knowing** (*a-pari-jānaṃ*), **not having dispassion for** (*a-virā-jayaṃ*), **and not abandoning** (*a-ppajahaṃ*), **impossible is the destruction of suffering** (*abhabbo dukkha-kkhaṃyāya*).

CONCLUSION

This is only a preface, so perhaps there is no need for us also to explain how vipassanā under consciousness contemplation and dhammas contemplation also requires that one contemplate all five aggregates, all four mindfulness foundations, and their origination and cessation (dependent origination in regular and negative order). The Buddha explains vipassanā in the same way under each contemplation and the meaning is the same throughout: the practice of vipassanā is always the same, as is the object of vipassanā. This we have now explained in a number of ways, according to a number of quotations from the Pali Texts.

In every section of the '*Mahā-Sati-Paṭṭhāna*' sutta, The Buddha's very brief instruction for vipassanā means nothing less than that one needs to contemplate all five clinging-aggregates (all four mindfulness foundations) as impermanent, suffering, and non-self. To do so, one needs first to define and distinguish each type of phenomenon: the body in the body, feelings in feelings, consciousness in consciousness, and dhammas in dhammas. As we have also discussed, before that, one needs to develop sufficient concentration. And that is why in the '*Mahā-Sati-Paṭṭhāna*' sutta, The Buddha teaches samatha under four of the body-contemplation sections and under the first dhammas contemplation section.

This is how, even though The Buddha's explanations of the four *sati-paṭṭhāna* are different according to the letter, they are ultimately the same according to the meaning. Hence, when we now discuss the in&out-breath section of the '*Mahā-Sati-Paṭṭhāna*' sutta, please remember what we have explained in this preface.

Please remember The Buddha's words in the beginning of the '*Mahā-Sati-Paṭṭhāna*' sutta:

The only way, bhikkhus, is this path (*ek-āyano ayaṃ, bhikkhave, maggo*), **for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's disappearance, for the true way's attainment, for Nibbāna's realization: that is, the four foundations of mindfulness** (*cattāro sati-paṭṭhānā*).

By this, The Buddha means contemplation of all four foundations of mindfulness preceded by development of concentration. This is also what the Venerable Ānanda means by 'the one gate (*eka-dvāraṃ*)'.

May you practice 'the only way' and pass through 'the one gate' to Nibbāna!

Pa-Auk Tawya Sayadaw

⁶⁶ <Quoted and discussed under 'Four Foundations = Five Aggregates, Etc. = The All', p.20.>

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‘THE GREAT MINDFULNESS-FOUNDATION SUTTA’
(‘THE IN&OUT-BREATH SECTION’)

INTRODUCTION⁶⁷

The only way, bhikkhus, is this path, for beings’ purification, for sorrow and lamentation’s overcoming, for pain and displeasure’s disappearance, for the true way’s attainment, for Nibbāna’s realization: that is, the four foundations of mindfulness (*cattāro sati-paṭṭhānā*). What are the four? Here, bhikkhus,

- [1] **a bhikkhu abides contemplating the body in the body (*kāye kāyānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**
- [2] **He abides contemplating feelings in feelings (*vedanāsu vedanānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**
- [3] **He abides contemplating consciousness in consciousness (*citte cittānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**
- [4] **He abides contemplating dhammas in dhammas (*dhammesu dhammānupassī*), ardent, discerning, and mindful, having removed covetousness and displeasure for the world.**

SAMATHA MEDITATION⁶⁸

And how, bhikkhus, does a bhikkhu abide contemplating the body in the body (*kāye kāyānupassī viharati*) ? Here, bhikkhus, a bhikkhu (gone to the forest, or gone to the foot of a tree, or gone to a secluded place) sits down, having crossed his legs, set his body straight, having mindfulness established before him (*parimukhaṃ satim upaṭṭhapetvā*).

Ever mindful he breathes in (*sat-ova assasati*); ever mindful he breathes out (*sat-ova passasati*).

- [1] **Breathing in long, he understands: ‘I breathe in long (*dīghaṃ assasāmi*);’
breathing out long, he understands: ‘I breathe out long (*dīghaṃ passasāmi*).’**
- [2] **Breathing in short, he understands: ‘I breathe in short (*rassaṃ assasāmi*);’
breathing out short, he understands: ‘I breathe out short (*rassaṃ passasāmi*).’**
- [3] **‘Experiencing the whole body (*sabba-kāya-paṭisaṃvedī*), I shall breathe in (*assasissāmi*):’ thus he trains.
‘Experiencing the whole body (*sabba-kāya-paṭisaṃvedī*), I shall breathe out (*passasissāmi*):’ thus he trains.**
- [4] **‘Tranquillizing the body formation (*passambhayaṃ kāya-saṅkhāraṃ*), I shall breathe in (*assasissāmi*):’ thus he trains.
‘Tranquillizing the body formation (*passambhayaṃ kāya-saṅkhāraṃ*), I shall breathe out (*passasissāmi*):’ thus he trains.**

**Just as, bhikkhus, a skilled lathe-worker or lathe-worker’s apprentice, making a long turn, he understands: ‘I make a long turn’, making a short turn, he understands: ‘I make a short turn’.
In the same way, bhikkhus,**

- [1] **Breathing in long, he understands: ‘I breathe in long (*dīghaṃ assasāmi*);’
breathing out long, he understands: ‘I breathe out long (*dīghaṃ passasāmi*).’**
- [2] **Breathing in short, he understands: ‘I breathe in short (*rassaṃ assasāmi*);’
breathing out short, he understands: ‘I breathe out short (*rassaṃ passasāmi*).’**
- [3] **‘Experiencing the whole body (*sabba-kāya-paṭisaṃvedī*), I shall breathe in (*assasissāmi*):’ thus he trains.
‘Experiencing the whole body (*sabba-kāya-paṭisaṃvedī*), I shall breathe out (*passasissāmi*):’ thus he trains.**
- [4] **‘Tranquillizing the body formation (*passambhayaṃ kāya-saṅkhāraṃ*), I shall breathe in (*assasissāmi*):’ thus he trains.
‘Tranquillizing the body formation (*passambhayaṃ kāya-saṅkhāraṃ*), I shall breathe out (*passasissāmi*):’ thus he trains.**

⁶⁷ D.II.9 (§373)/M.I.i.10 (§106) ‘*Mahā-Sati-Paṭṭhāna-Suttaṃ*’ (‘The Great Mindfulness-Foundation Sutta’) (Myanmarese ref. D.2.231/M.1.70)

⁶⁸ D.II.9 (§374)/M.I.i.10 (§107) ‘*Mahā-Sati-Paṭṭhāna-Suttaṃ*’ (‘The Great Mindfulness-Foundation Sutta’)(My—D.2.231-232/M.1.70-71)

VIPASSANĀ MEDITATION⁶⁹

VIPASSANĀ MEDITATION: FIRST STAGE

- [1.1] **Thus he abides contemplating the body in the body internally** (*ajjhataṃ*),
 [1.2] **or he abides contemplating the body in the body externally** (*bahiddhā*),
 [1.3] **or he abides contemplating the body in the body internally and externally** (*ajjhata-bahiddhā*).

VIPASSANĀ MEDITATION: SECOND STAGE

- [2.1] **He abides contemplating originating phenomena** (*samudaya-dhammā*) **in the body;**
 [2.2] **or he abides contemplating perishing phenomena** (*vaya-dhammā*) **in the body;**
 [2.3] **or he abides contemplating originating&perishing phenomena** (*samudaya-vaya-dhammā*) **in the body.**

VIPASSANĀ MEDITATION: THIRD STAGE

- [3] **Or mindfulness that 'there is the body** (*atthi kāyo'ti*) **is established just sufficient for knowledge** (*yāvad-eva ñāṇam-attāya*), **sufficient for mindfulness** (*paṭissati-mattāya*).

VIPASSANĀ MEDITATION: FOURTH STAGE

- [4] **And he abides independent** (*a-nissito*), **and does not cling to anything in the world** (*na ca kiñci loke upādiyati*).

CONCLUSION⁶⁹

Thus then, bhikkhus, a bhikkhu abides contemplating the body in the body (*kāye kāy-ānupassī viharati*).

⁶⁹ D.II.9 (§374)/M.I.i.10 (§107) *'Mahā-Sati-Paṭṭhāna-Suttaṃ'* ('The Great Mindfulness-Foundation Sutta')(My—D.2.232/M.1.71)

INTRODUCTION

Now, we would like to give a summary of the meaning and way of practice according to this 'In&Out-Breath Section' of the '*Mahā-Sati-Paṭṭhāna Sutta*' stage by stage.

In our preface, we discussed the four tasks that The Buddha says need to be done for one to realize Nibbāna:⁷⁰

- 1) The Noble Truth of Suffering needs to be penetrated according to reality; this means the five clinging-aggregates need to be fully known.
- 2) The Noble Truth of the Origin of Suffering needs to be penetrated according to reality; this means dependent origination in regular order needs to be penetrated according to reality.
- 3) The Noble Truth of the Cessation of Suffering needs to be penetrated according to reality; this means dependent origination in negative order needs to be penetrated according to reality.
- 4) The Noble Truth of the Practice Leading to the Cessation of Suffering needs to be penetrated according to reality; this means samatha and vipassanā need to be developed.

As we also discussed in our preface, according to The Buddha, there is only one way to accomplish these four tasks. He explains it in the beginning of the '*Mahā-Sati-Paṭṭhāna Sutta*'; He says:

The only way, bhikkhus, is this path, for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's disappearance, for the true way's attainment, for Nibbāna's realization: that is, the four foundations of mindfulness (*cattāro sati-paṭṭhānā*).

As we also discussed in our preface, in the '*Uttiya*' sutta of the '*Ariguttara-Nikāya*', the Venerable Ānanda explains that the 'only gate (*eka-dvāra*)' to Nibbāna is the four foundations of mindfulness.⁷¹

The four foundations of mindfulness are four contemplations:

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1) body contemplation (<i>kāy-ānupassanā</i>) 2) feelings contemplation (<i>vedan-ānupassanā</i>) | <ol style="list-style-type: none"> 3) consciousness contemplation (<i>citt-ānupassanā</i>) 4) dhammas contemplation (<i>dhamm-ānupassanā</i>) |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|

According to The Buddha, these four contemplations are together the only way fully to understand the five clinging-aggregates, the only way to abandon the dependent origination of the five clinging-aggregates, the only way to realize the cessation of the five clinging-aggregates, and the only way to develop the practice leading to the cessation of the five clinging-aggregates, namely samatha and vipassanā.

And according to the commentary to the '*Mahā-Sati-Paṭṭhāna Sutta*',⁷² these four contemplations are the path of the four foundations of mindfulness of the preliminary stage (*pubba-bhāga-sati-paṭṭhāna-maggo*): preliminary to the arising of the supramundane Noble Eightfold Path.

What does this mean? It means that practice of the four foundations of mindfulness (practice of samatha and vipassanā) is development of the eight factors of the Noble Eightfold Path. When developing samatha, the eight factors take as object one's samatha meditation-subject, for example, one's breath. That is mundane samatha.

Having developed one's samatha up to access concentration or jhāna concentration, one then uses that concentration to develop vipassanā. Developing vipassanā, the eight factors of the Noble Eightfold Path take as object one's vipassanā meditation-subject: at the first stage, it is the five clinging-aggregates and their causes, either a material or a mental phenomenon; at the second and third stage, it is either the impermanence nature, or the suffering nature, or the non-self nature of a material or mental phenomenon. Again, that is mundane vipassanā.

If one's mundane vipassanā knowledge becomes mature, there arises then the supramundane Noble Eightfold Path (supramundane samatha and vipassanā). It takes as object Nibbāna. That is how the four foundations of mindfulness are the only way to the arising of the supramundane Noble Eightfold Path.

Let us then discuss briefly the meaning and way of practice according to the 'In&Out-Breath Section' of the '*Mahā-Sati-Paṭṭhāna Sutta*' stage by stage, according to the commentary, the '*Visuddhi-Magga*' and its subcommentary the '*Mahā-Ṭīkā*', and other texts from the '*Ti-Piṭaka*': first the samatha section, and then the vipassanā section.

⁷⁰ <See under 'The Four Tasks that Need to Be Done', p.5.>

⁷¹ <See under 'The One Gate', p.18.>

⁷² DA.II.9 (§373) '*Mahā-Sati-Paṭṭhāna-Sutta-Vaṇṇanā*' ('Description of the Great Mindfulness-Foundation Sutta') (My—DA.II.336-337)

SAMATHA MEDITATION

(From 'The In&Out-Breath Section' of the '*Mahā-Sati-Paṭṭhāna Sutta*')⁷³

EVER MINDFUL HE BREATHES IN, EVER MINDFUL HE BREATHES OUT

In the 'In&Out-Breath Section' of the '*Mahā-Sati-Paṭṭhāna Sutta*', The Buddha begins by describing where the bhikkhu goes to meditate, and how he sits down to meditate:

And how, bhikkhus, does a bhikkhu abide contemplating the body in the body (*kāye kāyānupassī viharati*)?
Here, bhikkhus, a bhikkhu (gone to the forest, or gone to the foot of a tree, or gone to a secluded place) sits down, having crossed his legs, set his body straight, having mindfulness established [on the in&out-breath] before him (*parimukhaṃ satim upaṭṭhapetvā*).
Ever mindful he breathes in (*sat-ova assasati*); ever mindful he breathes out (*sat-ova passasati*).

This is *ān-āpāna-ssati* (mindfulness of breathing): meditation taking as object the in&out-breath (*ān-āpāna*), for the development of jhāna.

To begin meditating, you should sit in a comfortable position, and try to be aware of the breath as it enters and leaves your body through the nostrils. Just be aware of the breath at the most obvious place, where it brushes against or touches either the top of the upper lip or somewhere around the nostrils. That place is what we call the touching point (*phutth-okāsa*): the point where you can feel the breath passing in and out of the nostrils. The breath is to be understood only at the touching point.

Concentrate on the breath in this way, without thinking about anything else: only the breath. If your mind wanders frequently, you may help it stay with the breath by noting: when knowing the in&out-breath, note it as: 'breathing in — breathing out', 'breathing in — breathing out', etc., 'in — out', 'in — out', etc.

FOUR TYPICAL DIFFICULTIES

Practising in this way, some meditators encounter difficulties. The typical difficulties are four:

- 1) Concentrating on the breath with one's eyes: do not use your eyes to see the breath. If you do, your eyes will get tired, and a lot of tension will appear around your eyes, or around your face or head. So please concentrate at all times on the breath with your mind alone.
- 2) Following the breath into the nostrils: when your concentration improves, your breath will become subtle. This is natural. And at that time your breath will become clearer inside your nostrils. What will actually be clearer to you is the wind element's characteristic of pushing. If you follow your breath into your nostrils, and concentrate on the wind element's characteristic of pushing for a long time, then the earth element's characteristic of hardness, and the water element's characteristic of cohesion, will also become clear. Instead of concentrating on the breath, you may then concentrate on those three characteristics: the pushing, hardness, and cohesion of the four elements. In that case, you are no longer practising *ān-āpāna-ssati* meditation, but four-elements meditation. If you practise four-elements meditation in that way, your whole face or your whole head will slowly become harder and harder. Then, whenever you close your eyes to meditate, you will be welcomed by much tension. So when your breath becomes subtle, you should not follow your breath into the nostrils, because it is clearer there. Please wait for your breath to become clear again at your nostrils or upper lip.
- 3) Concentrating too much on the skin: do not concentrate too much on the skin of your nostrils or upper lip. Why not? Because by concentrating too much on the skin, again you will be concentrating on the four elements of the skin instead of the breath. Again, your meditation will move towards four-elements meditation, away from *ān-āpāna-ssati*.
- 4) Biting one's teeth together: while concentrating deeply on the breath, you may unconsciously bite your teeth together. Then again, a lot of tension will appear in your face. So please keep your teeth a little bit apart.

If you make sure not to do any of these four things, and just calmly concentrate on your in&out-breath, without allowing your mind to wander, then you will be able to develop and perfect your concentration.

That is the meaning of The Buddha's introduction:

Here, bhikkhus, a bhikkhu (gone to the forest, or gone to the foot of a tree, or gone to a secluded place) sits down, having crossed his legs, set his body straight, having mindfulness established [on the in&out-breath] before him.
Ever mindful he breathes in (*sat-ova assasati*); ever mindful he breathes out (*sat-ova passasati*).

After concentrating on your breath in this manner for at least half an hour, you should go on to the first and second stage of the meditation: understanding the breath as long or short.

⁷³ D.II.9 (§374)/M.I.i.10 (§107) '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta')(My—D.2.231-232/M.1.1.70-71)

BREATHING IN LONG, BREATHING IN SHORT

- [1] **Breathing in long, he understands: 'I breathe in long** (*dīghaṃ assasāmi*);
breathing out long, he understands: 'I breathe out long (*dīghaṃ passasāmi*).'
- [2] **Breathing in short, he understands: 'I breathe in short** (*rassaṃ assasāmi*);
breathing out short, he understands: 'I breathe out short (*rassaṃ passasāmi*).'

Here, **breathing in long** and **breathing in short** does not refer to length in feet and inches, but length in time: the duration of the breath; the extent of the breath (*addhāna*), as it is understood by the meditator.⁷⁴ And, again, it is understood by way of the touching point only.⁷⁵

You should decide for yourself what duration you will call 'long' and 'short'. You will notice that sometimes the duration of the breath is long, sometimes short. Just knowing this is all you have to do at this stage. Please do not note, 'In-out-long, in-out-short': just 'In-out', and be aware of whether the breaths are long or short. Sometimes the breath may be long throughout the sitting, and sometimes short, but you must not purposely try to make it long or short.

THE SKILLED LATHE-WORKER OR LATHE-WORKER'S APPRENTICE

To describe the bhikkhu's understanding of the breath as long and short, The Buddha uses the simile of the lathe worker (*bhama-kāro*):

Just as, bhikkhus, a skilled lathe-worker or lathe-worker's apprentice, making a long turn, he understands: 'I make a long turn', making a short turn, he understands: 'I make a short turn.' In the same way, bhikkhus,

- [1] **Breathing in long, he [the bhikkhu] understands: 'I breathe in long** (*dīghaṃ assasāmi*);
breathing out long, he understands: 'I breathe out long (*dīghaṃ passasāmi*).'
- [2] **Breathing in short, he understands: 'I breathe in short** (*rassaṃ assasāmi*);
breathing out short, he understands: 'I breathe out short (*rassaṃ passasāmi*).'

THE NIMITTA

As you meditate on the long and short breath in this way, the nimitta may appear. What is the nimitta? To understand what the nimitta is, first you need to understand something about materiality and mentality: matter and mind. Materiality is made up of sub-atomic particles that in Pali are called *rūpa kalāpas* or in brief, *kalāpas*. *Rūpa* means materiality, and *kalāpa* means cluster, for it is a sub-atomic cluster of ultimate materiality. For example, an octad kalāpa is a cluster of eight types of materiality: the earth element, water element, fire element, wind element, colour, odour, flavour, and nutritive essence. Mentality arises in a similar way, as series of mental processes, made up of different types of consciousness and their mental factors. And (as we already mentioned in our preface), in the human world, mentality arises dependent on materiality:⁷⁶

- 1) Eye consciousness arises dependent on the eye and sights.
- 2) Ear consciousness arises dependent on the ear and sounds.
- 3) Nose consciousness arises dependent on the nose and odours.
- 4) Tongue consciousness arises dependent on the tongue and flavours.
- 5) Body consciousness arises dependent on the body and tangibles.
- 6) Mind consciousness arises dependent on certain materiality in the heart, which we call the heart base. And at the arising of almost every consciousness that has arisen dependent on the heart base, there is produced countless mind-born kalāpas.

When your *ān-āpāna-ssati*, develops, and your concentration deepens, your concentrated mind produces uncountable generations of mind-born kalāpas, which spread throughout the body. And because of your concentration, those mind-born kalāpas are all luminous and bright: that is their colour. Then again, the fire element (*tejo-dhātu*) of those mind-born kalāpas also produces uncountable generations of temperature-born kalāpas. They spread not only throughout your body but also outside your body. And they are also luminous and bright.

The luminosity and brightness of those countless mind-born kalāpas and countless temperature-born kalāpas produce the light of wisdom and the *ān-āpāna* nimitta. The *ān-āpāna* nimitta is the object of *ān-āpāna* jhāna, but it appears also before one has attained jhāna. And it is the same light that accounts for the clear and bright skin and faculties of meditators who develop deep concentration up to jhāna.

⁷⁴ VsM.viii.219 '*Ān-Āpāna-Ssati-Kathā*' ('Discussion of Mindfulness-of-Breathing')(My—1.263) explains how the extent of the breath can be either spatial (in terms of space) or temporal (in terms of time). VsMṬ.ibid.(My—1.320) explains that only the temporal extent is to be considered.

⁷⁵ <THE TOUCHING POINT ONLY: see quotation from VsM under 'Experiencing The Whole Body Of Breath', p.34.>

⁷⁶ <MENTALITY ARISES DEPENDENT ON MATERIALITY: see quotation from the '*Cha-Chakka*' sutta, p.26, and footnote under 'The Basic Types of Materiality of the Heart', p.49.>

When you develop four-elements meditation, you will be able to see that your nimitta is nothing but a mass of luminous and bright kalāpas, mind-born and temperature-born.

THE DIFFERENT TYPES OF NIMITTA

The nimitta appears differently to different people because of their different perception of the *ān-āpāna-ssati* meditation subject. That is why different meditators may have nimittas of different shapes and different colours. To some the nimitta is pure and fine like cotton wool, or drawn out cotton, moving air or a draught, a bright light like the morning star Venus, a bright ruby or gem, or a bright pearl. To others it is like the stem of a cotton plant, or a sharpened piece of wood. To yet others it is like a long rope or string, a wreath of flowers, a puff of smoke, a stretched out cobweb, a film of mist, a lotus, a chariot wheel, a moon, or a sun.

In most cases, a smoky grey is the *parikamma-nimitta* (preparatory sign). When it becomes white like cotton wool, it is the *uggaha-nimitta* (taken-up sign or learning sign). Those two nimittas are usually dull and opaque. As one's concentration develops, however, they become bright, brilliant, and clear like the morning star: that is the *paṭibhāga-nimitta* (counterpart sign). It is the object of jhāna and the deep concentration that precedes jhānas. But sound is not a nimitta of *ān-āpāna* jhāna. Only the *paṭibhāga-nimitta* is the nimitta of *ān-āpāna* jhāna.

Such a nimitta may appear as you concentrate on the long and short breath, and your concentration improves. But if you are able to concentrate on the long and short breath calmly for about one hour, and no nimitta appears, you should move on to the third stage: experiencing the whole body of breath.

EXPERIENCING THE WHOLE BODY OF BREATH

[3] **'Experiencing the whole body (*sabba-kāya-paṭisaṃvedī*), I shall breathe in (*assasissāmi*):' thus he trains.**
'Experiencing the whole body (*sabba-kāya-paṭisaṃvedī*), I shall breathe out (*passasissāmi*):' thus he trains.

Here, **the whole body** refers to the whole body of breath, not to the whole body from head to foot.⁷⁷ **Experiencing the whole body** means you know the whole in-breath and out-breath from beginning, to middle, to end. And you know it at the touching point only: at the nostrils or upper lip.

The breath is nothing but a mass of mind-born kalāpas with nine types of materiality (*rūpa*): the earth element, water element, fire element, wind element, colour, odour, flavour, nutritive essence, and the sound of the breath. Those kalāpas arise always as a body, that is why they are called a 'body (*kāya*)'.⁷⁸

So, it is important not to misunderstand The Buddha's instruction here. Even though The Buddha says you should experience the whole body, it means you should experience the whole breath body only at the touching-point. The *Visuddhi-Magga* says:⁷⁹

Phuṭṭha-phuṭṭh-okāse pana satim̐ thapetvā bhāventass-eva bhāvanā sampajjati.

But his meditation succeeds (*bhāvanā sampajjati*) only when he develops it having fixed his mindfulness (*satim̐ thapetvā*) on the touch (*phuṭṭha*) at the touching point (*phuṭṭh-okāse*).

You must apply your mindfulness to the in&out-breath as you experience it at the touching-point only: nowhere else. At the nostrils or upper lip only. That is the only way you can develop your meditation up to the attainment of jhāna.

If now you are calmly aware of the in&out-breath at the touching-point, from beginning to end, for about an hour, and no nimitta appears, you should move on to the fourth stage of development: tranquillizing the breath-body formation.

TRANQUILLIZING THE BODY FORMATION

[4] **'Tranquillizing the body formation (*passambhayaṃ kāya-saṅkhāraṃ*), I shall breathe in (*assasissāmi*):' thus he trains.**
'Tranquillizing the body formation (*passambhayaṃ kāya-saṅkhāraṃ*), I shall breathe out (*passasissāmi*):' thus he trains.

Here again, the body-formation (*kāya-saṅkhāraṃ*) refers to formation of the breath: the in&out-breath body. And to tranquillize the breath, all you should do is decide to tranquillize it: nothing else. You should decide to tranquillize the breath, but just continue to know the whole in-breath and out-breath from beginning, to middle, to end. If you do anything else, your concentration will break and fall away.

⁷⁷ In M.III.ii.9 '*Ān-Āpāna-Ssati-Suttam̐*' ('The Mindfulness-of-Breathing Sutta'), The Buddha explains that the body here refers to the in&out breath: 'Whenever, bhikkhus, a bhikkhu...trains thus: "Experiencing the whole body...tranquillizing the body formation, I shall breathe in...." on that occasion the bhikkhu abides contemplating the body in the body.... Among the bodies, a certain body, bhikkhus, I declare this, that is, the in&out-breath (*Kāyesu kāy-aññatar-āhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ, assāsa-passā-sā*).' And explaining the cessation-attainment (*nirodha-samāpatti*) in M.I.v.4 '*Cūḷa-Vedalla-Suttam̐*' ('The Small Catechism Sutta'), the Arahant Dhammadinnā explains that the in&out-breaths are bodily, since they depend on the body (explained also in S.IV.vii.6 '*Dutiya Kāmaḥhū-Suttam̐*' ('The Second Kāmaḥhū Sutta')).

⁷⁸ VsM/VsMṬ.viii.220 '*Ān-Āpāna-Ssati-Kathā*' ('Discussion of Mindfulness-of-Breathing')(My—VsM.1.266/VsMṬ.1.322). <See also item No. 7 under 'The Eight Types of Mind-Born Kalāpa', p.51.>

⁷⁹ VsM.viii.223 '*Ān-Āpāna-Ssati-Kathā*' ('Discussion of Mindfulness-of-Breathing')(My—1.271)

When you decide to tranquilize the breath, you will find that the breath will become more tranquil, your concentration will improve, and then the nimitta may appear.

When the breath become tranquil, many meditators encounter difficulties. They cannot see the breath clearly, because it has become very subtle: they may think the breath has stopped.

There are seven types of person who do not breathe: a dead person, a foetus in the womb, a drowned person, an unconscious person, a person in the fourth jhāna, a person in the cessation attainment (*nirodha-samāpatti*), and a brahma. Reflect on the fact that you are not one of those seven, that you are therefore still breathing, and that it is just your mindfulness that is not yet strong enough for you to see the very subtle breath. So you should just keep your attention on the place where you last saw the breath, and wait for it to appear.

When the breath becomes subtle, you must not try to make it more obvious. That effort will cause agitation, and then your concentration will not develop. You must continue to be aware of the breath just as it is. If it is not clear, simply wait for it where you last noticed it. You will find that as you apply your mindfulness and wisdom in this way, the breath will reappear.

Please remember. To succeed in *ān-āpāna-ssati*, strong and powerful mindfulness (*sati*) and discernment (*sampajāna*) is necessary. That is why The Buddha never teaches *ān-āpāna-ssati* to one who has not got enough mindfulness and discernment.

As you apply strong and powerful mindfulness and discernment to the breath object, you will be able to see the subtle breath from beginning to middle to end. As you continue, eventually the nimitta may appear. If it does, please do not immediately shift the mind to the nimitta; just stay with the breath.

For some meditators, first the light of wisdom appears, and later the nimitta. For some meditators, the nimitta appears directly. But the light of wisdom and the nimitta are not the same thing, just as sunlight and the sun are not the same thing.

The origin of the light of wisdom is the same as the origin of the nimitta. They are both produced by the concentrated mind: by jhāna concentration, as well as the concentration that is very close to jhāna, preliminary concentration and access concentration. But even though the light of wisdom and the nimitta are produced by the same concentrated mind, they appear differently.

The light of wisdom appears somewhere around the face or the body, apart from the breath. But the *ān-āpāna* nimitta appears only together with the breath, at the touching point. That is why, when your concentration becomes deeper and deeper, when it becomes firm and stable, eventually the breath and the nimitta become one. This is explained by the Venerable Sāriputta in his *Paṭisambhidā-Magga*.

KNOWING THE THREE THINGS

In the section on mindfulness of breathing in the *Paṭisambhidā-Magga*, he says:⁸⁰

*Nimittam assāsa-passāsā, an-ārammaṇam-eka-cittassa;
A-jānato ca tayo dhamme, bhāvanā n-upalabbhati.*
**Nimitta, in-breath, out-breath, are not the object of one consciousness;
One not knowing these three things, development does not gain.**

Here, the nimitta is the nostrils or upper lip: the touching point, the very first *parikamma-nimitta* (preparatory sign). That nimitta and the in-breath and out-breath are three things, and according to the *Paṭisambhidā-Magga*, they are not the object of one consciousness. Why not?

One consciousness knows the touching-point nimitta, another consciousness knows the in-breath, and yet another consciousness knows the out-breath. So one consciousness knows only one thing: the nimitta, the in-breath, or the out-breath. But to succeed, you need to know all three at the same time: the nimitta as well as the in-breath as well as the out-breath, all at the same time.⁸¹ That is why the *Paṭisambhidā-Magga* then says:

*Nimittam assāsa-passāsā, an-ārammaṇam-eka-cittassa;
Jānato ca tayo dhamme, bhāvanā upalabbhatī.*
**Nimitta, in-breath, out-breath, are not the object of one consciousness;
One knowing these three things, development gains.**

As we discussed earlier, when your concentration becomes deeper and deeper, the *parikamma-nimitta* (preparatory sign) will become the *uggaha-nimitta* (learning sign), and eventually it will become the *paṭibhāga-nimitta* (counterpart sign), translucent and bright like the morning star. And the *paṭibhāga-nimitta* will appear together with

⁸⁰ PsM.i.4 (§159) '*Vodāna-Nāna-Niddeso*' ('Purification-Knowledge Exposition')(My—169): quoted VsM.viii.227/231 '*Ān-Āpāna-Ssati Kathā*' ('Discussion of Mindfulness-of-Breathing')(My—273/276).

⁸¹ VsM.viii.231 '*Ān-Āpāna-Ssati-Kathā*' ('Discussion of Mindfulness-of-Breathing')(My—1.276) explains: 'And here only one is the in-breath consciousness (*aiññam-eva assās-ārammaṇam cittaṃ*), another the out-breath consciousness (*aiññam passās-ārammaṇam*), another the sign consciousness (*aiññam nimitt-ārammaṇam*). Indeed, to the one in whom there are not these three phenomena (*tayo dhammā n-atthi*), to such a one the meditation subject (*kamma-tthānam*) neither absorption (*neva appanam*) nor access (*na upacāram*) reaches (*pāpuṇāti*). But to the one in whom there are these three phenomena, to such a one the meditation subject both access (*upacārañ-ca*) and absorption (*appanañ-ca*) reaches.'

the breath at the nostrils or upper lip. And as we just explained, at that time, your concentrated mind will automatically concentrate on the nimitta only, not on the breath.

Then please listen to the *Visuddhi-Magga* subcommentary:⁸²

Assāsa-passāse nissāya uppanna-nimittam-p-ettha assāsa-passāsasam-aññam-eva vuttaṃ.

It is said that since it is dependent on the in&out-breath, the arisen nimitta may also be called just the in&out-breath.

So, when your concentration on the breath is very deep and stable, the in&out-breath and the nimitta become one: your mind knows those three things at the same time. And as you develop your concentration further, eventually you may attain jhāna. At the attainment of *ān-āpāna* jhāna (at the moment of full absorption), each jhāna consciousness knows those three things:

- 1) the jhāna consciousness knows the *ān-āpāna paṭibhāga-nimitta* (in&out-breath counterpart sign).
- 2) the same jhāna consciousness knows also the in-breath, which is now also called the *ān-āpāna paṭibhāga-nimitta*.
- 3) the same jhāna consciousness knows then also the out-breath, which is now also called the *ān-āpāna paṭibhāga-nimitta*.

At the attainment of jhāna (at the moment of full absorption), those three things are the object of each jhāna consciousness. They have become one object only: the *ān-āpāna paṭibhāga-nimitta*. That is the meaning of **One knowing these three things, development gains**.

Let us then discuss how you gain development of samatha.

DROPPING INTO THE BHAVAṄGA

As we mentioned earlier, mentality arises as series of mental processes, made up of different types of consciousness. There are processes that cognize an object seen through the eye, process that cognize an object heard through the ear, etc., and there are processes that cognize an object taken by the mind. That is how there is all the time cognition through the six faculties. But in between those mental processes arise countless *bhavaṅga* consciousnesses. This is not the time to explain the *bhavaṅga* consciousness, except that when it arises, there is no cognition of any present object. Only when one has discerned dependent origination will one be able to know the object of the *bhavaṅga* consciousness.

When one is developing concentration, one may thus 'fall into the bhavaṅga'. This happens because although the concentrated mind does not pay attention to any sight or sound, etc. it leaves the meditation subject, and then there arises only *bhavaṅga* consciousnesses, by which one knows nothing. One may think this is the attainment of Nibbāna. But the attainment of Nibbāna is not 'knowing nothing'; the attainment of Nibbāna is knowing Nibbāna. All that has happened is that one has 'fallen into the bhavaṅga'. And falling into the bhavaṅga happens because one's concentration on the meditation subject is not yet deep and stable enough.

THE FIVE FACULTIES

To develop one's concentration further, one needs to avoid falling into the bhavaṅga. And this is done with the help of the five faculties (*pañc-indriyā*). They help to push the mind and fix it on the *paṭibhāga-nimitta*. They are:

- 1) The faith faculty (*saddh-indriya*): it has faith in the meditation, and decides on the *ān-āpāna paṭibhāga-nimitta*.
- 2) The energy faculty (*viriy-indriya*): it drives the other faculties to do their work on the *ān-āpāna paṭibhāga-nimitta*.
- 3) The mindfulness faculty (*sat-indriya*): it establishes the mind on the *ān-āpāna paṭibhāga-nimitta*.
- 4) The concentration faculty (*samādh-indriya*): it concentrates on the *ān-āpāna paṭibhāga-nimitta*.
- 5) The wisdom faculty (*paññ-indriya*): it penetrates the *ān-āpāna paṭibhāga-nimitta*.

The five faculties control the mind, and keep it from straying off the path of samatha and vipassanā, straying off the path that leads to Nibbāna. To succeed in your meditation, you need to make sure that these five faculties are balanced: none too weak and none too strong.

THE MINDFULNESS FACULTY

The Buddha says:^{83/K} *Satiñ-ca khvāhaṃ, bhikkhave, sabb-atthikaṃ vadāmi.*
But mindfulness, bhikkhus, is on all occasions desirable (*sabb-atthikaṃ*), I declare.

The mindfulness faculty is always desirable, just as salt is desirable in all curries, and the prime minister in all the king's affairs. Why? Because mindfulness is a refuge for the meditating mind; the meditating mind's protection. It is a refuge, because it helps the mind arrive at special and high states it has never reached or known before. Without mindfulness the mind is incapable of attaining any special and extraordinary states. Mindfulness protects the mind,

⁸² VsMṬ.viii.219 '*Ān-Āpāna-Ssati-Kathā-Vaṇṇanā*' ('Description of the Discussion of Mindfulness-of-Breathing')(M—1.319)

⁸³ In S.V.II.vi.3 '*Aggi-Suttaṃ*' ('The Fire Sutta'), The Buddha explains the occasions when certain enlightenment factors are desirable, and other occasions when they are not desirable. Mindfulness, however, He explains as on all occasions desirable. <See extended quotation of sutta, endnote K, p.85.>

and keeps the object of meditation from becoming lost. When meditators analyse the mental factor mindfulness with their vipassanā knowledge, mindfulness always appears as that which protects the object of meditation, as well as the mind of the meditator. Mindfulness is on all occasions desirable because it balances the other four faculties. Without it, one can neither stimulate the other faculties nor restrain them. Without mindfulness, one cannot know one's meditation subject well, which means one cannot remember one's meditation subject, which means that at each sitting, one needs to begin anew. That is why the proximate cause for strengthening mindfulness is firm perception (*thira-saññā*). With firm perception of the *ān-āpāna paṭibhāga-nimitta*, your mindfulness becomes strong, you can remember your meditation subject well, and the faculties become balanced: faith with wisdom, concentration with energy, and concentration with wisdom.

THE FAITH FACULTY AND WISDOM FACULTY

To succeed in the development of *ān-āpāna-ssati*, you need to have complete faith in *ān-āpāna-ssati*. You need to have complete faith in the instructions given by The Buddha. You need to have complete faith in that by following The Buddha's instructions, you can attain jhāna. Let us say you think: 'Can jhāna really be attained by just watching the in&out-breath?' or 'Is it really true that the *uggaha-nimitta* is like white cotton wool, and the *paṭibhāga-nimitta* is translucent and bright like the morning star?' If you allow such thoughts to persist, you may end up thinking, 'Jhāna cannot be attained in the present age'. Then your faith in the teaching will fall away, and you will not be able to stop yourself from giving up your practice of *ān-āpāna-ssati*.

That is why you need to have complete faith in the practice. You should not allow any doubts to arise. You should think, 'I can attain jhāna if I follow the instructions of The Fully Self-Enlightened Buddha systematically'.

Even though your faith must be strong, you must not let it become excessive. You must use mindfulness to balance your faith with wisdom. With excessive faith, you may develop faith in objects without use and essence. For example, faith in practices contrary to the True Dhamma (*Sa-Dhamma*), such as guardian spirits or protective deities.

Excessive faith also disturbs the meditating mind because there is excessive joy (*pīti*), joyful excitement. When there is such excitement, your wisdom faculty is unable to understand the *paṭibhāga-nimitta* thoroughly. When excessive faith has decided on the object, the wisdom faculty is unclear and unstable, unable to penetrate the *paṭibhāga-nimitta*. And the remaining faculties, effort, mindfulness and concentration are also weakened: effort is unable to raise the associated mental formations to the *paṭibhāga-nimitta*, and keep them there; mindfulness is unable to establish knowledge of the *paṭibhāga-nimitta*; concentration is unable to prevent the mind from going to another object. Thus is how excessive faith actually leads to a decrease in faith. You need to use your mindfulness to restrain your faith, to balance it with wisdom.

Yet again, you must also balance your wisdom with faith. Excessive wisdom leads one away from the proper practice because of craftiness. Instead of meditating, one spends one's time criticizing and complaining. It is as difficult to cure as to cure a disease caused by an overdose of medicine.

If your faith and your wisdom are balanced, however, you will have faith in objects you should have faith in: The Buddha, Dhamma, and Sangha, and the workings of kamma. You will then believe that if you meditate in accordance with The Buddha's instructions, you will be able to attain the *paṭibhāga-nimitta*, and jhāna.

THE EFFORT FACULTY AND CONCENTRATION FACULTY

Laziness does not lead to success. That is why energy is necessary. But again, if your energy faculty is excessive, your mind will become agitated, and the other faculties will be unable to do their work: your faith faculty will be unable to decide on the *ān-āpāna paṭibhāga-nimitta*; your mindfulness will be unable to establish itself on the *ān-āpāna paṭibhāga-nimitta*; your concentration will be unable to prevent distraction; and your wisdom will be unable to penetrate the *ān-āpāna paṭibhāga-nimitta*. Thus when there is excessive energy, your mind does not stay calmly concentrated on the *ān-āpāna paṭibhāga-nimitta*. You must take care here: too much energy ends in too much activity, and too little energy ends in too little activity. You need to use mindfulness to restrain your energy, to balance it with concentration.

Then again, concentration that is not balanced with energy leads to laziness. For example, when your concentration improves, you may then meditate on the *ān-āpāna paṭibhāga-nimitta* with a relaxed mind, without penetrating it with wisdom. In that case, you will be unable to maintain the high level of concentration, and your mind will very often 'fall into the bhavaṅga', knowing nothing.

If you use mindfulness to restrain your energy and stimulate your concentration, they become balanced, and you will become neither agitated, nor lazy, but will proceed steadily towards jhāna.

FAITH FOR SAMATHA, WISDOM FOR VIPASSANĀ

Here we need to mention that for the development of samatha, predominant faith is better, and for the development of vipassanā, predominant wisdom is better.

If you think, 'If I develop concentration on the *ān-āpāna paṭibhāga-nimitta*, I will certainly reach jhāna', then by that faculty of faith together with the faculty of concentration, you will definitely achieve jhāna. This is because jhāna is based primarily on concentration. Even so, to attain mundane jhāna (*lokiya-jhāna*), concentration needs to be balanced with wisdom.

Predominant wisdom is better for the development of vipassanā because when your wisdom is strong, you will be able to know and see the various types of mental and material phenomena clearly, to define them clearly, and then

to know and see their characteristics of impermanence, suffering, and non-self clearly. To attain a Path (*Magga*), however, which is supramundane *jhāna* (*lokuttara-jhāna*), taking Nibbāna as object, all five faculties need to be balanced.

THE FIRST JHĀNA

As you develop your five faculties, your concentration will increase, and for longer and longer periods, you will know the *ān-āpāna paṭibhāga-nimitta* without interruption. At that time your concentration will reach the concentration that is very close to *jhāna*: it is called access concentration (*upacāra-samādhi*). Then, when your five faculties are sufficiently developed and balanced, your concentration will go beyond access concentration and reach *jhāna*, absorption concentration (*appanā-samādhi*). When you reach *jhāna*, your mind will know the *paṭibhāga-nimitta* for several hours without interruption, even all night, or for a whole day.

Once you have been able to concentrate on the *ān-āpāna paṭibhāga-nimitta* for two or more hours over several days, you should try to discern the five *jhāna* factors. They are:

- 1) Application (*vitakka*): it leads the mind, applies the mind onto the *ān-āpāna paṭibhāga-nimitta*.
- 2) Sustainment (*vicāra*): it keeps the mind, sustains the mind on the *ān-āpāna paṭibhāga-nimitta*.
- 3) Joy (*pīti*): it is joyful, rapturous over the *ān-āpāna paṭibhāga-nimitta*.
- 4) Happiness (*sukha*): it enjoys and is happy about the *ān-āpāna paṭibhāga-nimitta*.
- 5) One-pointedness (*ek-aggatā*): it concentrates the mind on the *ān-āpāna paṭibhāga-nimitta*.

The *jhāna* factors are five mental factors that arise together with the first-*jhāna* consciousness. There arise in fact twenty-eight other mental factors together with the first *ān-āpāna jhāna*, including the wisdom faculty. But The Buddha describes the first *jhāna* as these five factors, because they are the most prominent. Together, they make up *jhāna*.

How do you discern the five *jhāna* factors? Having kept your mind concentrated on the *ān-āpāna paṭibhāga-nimitta* for one or two hours or more, you need first to discern the mind-door (*mano-dvāra*). What is the mind-door? Earlier we mentioned how in the human world, mentality arises dependent on certain materiality in the heart, which we call the heart base. We also mentioned that in between the mental processes that cognize a sight, sound, odour, etc., there arises countless bhavaṅga consciousnesses. When those countless bhavaṅga consciousnesses arise, the mind is not attending to any present object. At that time, the arising bhavaṅgas serve as the mind door (*mano-dvāra*): we call it the bhavaṅga mind door. Because of your deep concentration, the bhavaṅga appears as a bright, shiny mirror inside the heart. That mirror-like brilliance is materiality produced by the bhavaṅga. It is not itself the bhavaṅga, because the bhavaṅga is mentality. Mentality has no colour.

To discern the five *jhāna* factors, you need to discern the bhavaṅga mind-door, and you need to discern the *ān-āpāna paṭibhāga-nimitta* as it appears in the bhavaṅga mind-door. When you see the nimitta appear in the bhavaṅga mind-door, you then discern the five *jhāna* factors in that nimitta.

THE FIVE MASTRIES

When you are just beginning to practise *jhāna*, you should not spend too much time discerning the *jhāna* factors, you should focus on entering *jhāna* for a long time. But once you are able to enter *jhāna* for a long time, you need to develop the five masteries (*vasī*):

- 1) Advertence mastery (*āvajjana-vasī*): to be able easily to advert to the *jhāna* factors where and when you wish.
- 2) Attainment mastery (*samāpajjana-vasī*): to be able easily to attain *jhāna* where and when you wish.
- 3) Determination mastery (*adhittāna-vasī*): to be able easily to maintain your *jhāna* where, when, and for as long as you wish: one, two, or three hours, etc., according to the determined time.
- 4) Emergence mastery (*vuttthāna-vasī*): to be able easily to emerge from *jhāna* where and when you wish.
- 5) Reflection mastery (*paccavekkhaṇā-vasī*): to be able easily to reflect on the *jhāna* factors where and when you wish. In practice, this is the same as the first mastery: advertence mastery. They both occur in the same mind-door process.

In the '*Pabbateyya-Gāvī Sutta*' of the *Ariguttara-Nikāya*, The Buddha says one should not try going to the second *jhāna* before mastering the first *jhāna* in these five ways. He explains that if one does not master the first *jhāna* completely, and tries to go to higher *jhānas*, one will lose the first *jhāna*, as well as be unable to attain the other *jhānas*. One will lose all the *jhānas*.⁸⁴

THE SECOND JHĀNA

When you have mastered the first *jhāna*, you can try to progress to the second *jhāna*. You need to enter the now familiar first *jhāna*, emerge from it, reflect on the two disadvantages of the first *jhāna*, and one advantage of the second *jhāna*. That is:

⁸⁴ A.IX.I.iv.4 '*Gāvī-Upamā-Suttaṃ*' ('The Cow Simile Sutta')(My—3.215-219)

- 1) The first disadvantage of the first jhāna is that it is close to the enemy of the five hindrances:

i) sensual desire (<i>kāma-cchanda</i>)	iv) restlessness&remorse (<i>uddhacca-kukkucca</i>)
ii) ill will (<i>byāpāda</i>)	v) scepticism (<i>vici-kicchā</i>)
iii) sloth&torpor (<i>thina-middha</i>)	

They are first removed by the first jhāna; that is why the first jhāna is close to the five hindrances.

- 2) The second disadvantage of the first jhāna is that it has the gross jhāna factors of application and sustainment. They make it less tranquil than the second jhāna, which is without them. Because of the gross jhāna factors of application and sustainment, this jhāna is very weak and can easily fall down.
- 3) The advantage of the second jhāna is that it is without application and sustainment, which makes it more peaceful than the first jhāna.

After reflecting in this way, with no desire now for the gross jhāna factors application and sustainment; with a desire for the three peaceful factors joy, happiness, and one-pointedness, you should again concentrate on the *ān-āpāna paṭibhāga-nimitta*. But here we need to mention that when you now concentrate on the breath, you must not note: 'Breathing in, breathing out', etc. Why not? Because such noting is verbal expression (*vaci-viññatti*) produced by the two gross jhāna factors, application and sustainment. When there is the desire to remove those two factors, you must not arouse them by noting. This goes for all the higher jhānas.

So concentrate on the breath without noting until there is again full absorption. If you never experienced the second jhāna before, this full absorption will be the first jhāna only. So you will understand that there are still the gross jhāna factors application and sustainment. You should stay in the first jhāna for few minutes only. When you now emerge from the first jhāna, and again review the jhāna factors, the two jhāna factors application and sustainment will appear gross to you, while joy, happiness and one-pointedness will appear peaceful. So, in order to abandon the gross factors and obtain the peaceful factors, you should again concentrate on the *ān-āpāna paṭibhāga-nimitta*. Very soon, full absorption will appear, the second jhāna. You should then develop the five masteries of the second jhāna.

THE THIRD JHĀNA

When you have succeeded, and want to develop the third jhāna, you should emerge from the now familiar second jhāna, reflect on the two disadvantages of the second jhāna, and one advantage of the third jhāna. That is:

- 1) The first disadvantage of the second jhāna is that it is close to the first jhāna, which has the gross jhāna factors of application and sustainment. For that reason, you can easily fall down to the first jhāna.
- 2) The second disadvantage of the second jhāna is that it has the gross jhāna factor joy. That makes it less tranquil than the third jhāna, which is without joy.
- 3) The advantage of the third jhāna is that it has only the two factors happiness and one-pointedness, which makes it more peaceful than the second jhāna.

After reflecting in this way, with no desire now for the gross jhāna factor joy; with a desire for only the peaceful jhāna factors happiness and one-pointedness, you should again concentrate on the *ān-āpāna paṭibhāga-nimitta*, until there is full absorption again. If you never experienced the third jhāna before, this full absorption will be the second jhāna only. So you will understand that there is still the jhāna factor joy. You should stay in the second jhāna for a few minutes only. When you now emerge from the second jhāna, and again review the jhāna factors, the jhāna factor joy will appear gross to you, while happiness and one-pointedness will appear peaceful. So, in order to abandon the gross factor and obtain the peaceful factors, you should again concentrate on the *ān-āpāna paṭibhāga-nimitta*. Very soon, full absorption will appear, the third jhāna. You should then develop the five masteries of the third jhāna.

THE FOURTH JHĀNA

When you have succeeded, and want to develop the fourth jhāna, you should emerge from the now familiar third jhāna, reflect on the two disadvantages of the third jhāna, and one advantage of the fourth jhāna. That is:

- 1) The first disadvantage of the third jhāna is that it is close to the second jhāna, which has the gross jhāna factor joy. For that reason, you can easily fall down to the second jhāna.
- 2) The second disadvantage of the third jhāna is that it has the gross jhāna factor happiness, making it less tranquil than the fourth jhāna, which is without happiness.
- 3) The advantage of the fourth jhāna is that it has only equanimity and one-pointedness, which makes it more peaceful than the third jhāna.

After reflecting in this way, with no desire now for the gross jhāna factor happiness; with a desire for the peaceful jhāna factors equanimity and one-pointedness, you should again concentrate on the *ān-āpāna paṭibhāga-nimitta*. Until there is full absorption again. If you never experienced the fourth jhāna before, this full absorption will be the third jhāna only. So you will understand that there is still the jhāna factor happiness. You should stay in the third jhāna for a few minutes only. When you now emerge from the third jhāna, and again review the jhāna factors, the jhāna factor happiness will appear gross to you, while equanimity and one-pointedness will appear peaceful. So, in order to abandon the gross factor and obtain the peaceful factors, you should again concentrate on the *ān-āpāna*

paṭibhāga-nimitta. Very soon, full absorption will appear, the fourth jhāna. You should then develop the five masteries of the fourth jhāna.

THE JHĀNAS AND THE BREATH

In the first jhāna the formation of breath becomes very subtle; in the second it becomes subtler; in the third jhāna it becomes even subtler; and in the fourth jhāna it stops completely. The breath in the fourth jhāna does not merely become imperceptibly subtle: in the fourth jhāna, the formation of breath stops completely. With the attainment of the fourth jhāna, the breath stops completely.

Many do not believe that the breath stops at the fourth jhāna. But please listen to The Buddha in the '*Raho-Gata Sutta*' of the '*Vedanā-Saṃyutta*':⁸⁵

For one who has completed the fourth jhāna, the in&out breaths have ceased (*assāsa-passāsā niruddhā honti*)....

For one who has completed the fourth jhāna, the in&out breaths have calmed (*vūpasantā honti*)....

For one who has completed the fourth jhāna, the in&out breaths have been tranquillized (*paṭippassaddhā honti*)....

That is how the fourth jhāna completes the fourth stage in the development of *ān-āpānā-ssatī*:

[4] **'Tranquillizing the body formation, I shall breathe in': thus he trains.**
'Tranquillizing the body formation, I shall breathe out': thus he trains.

THE NOBLE EIGHTFOLD PATH OF SAMATHA

As we mentioned earlier, during samatha meditation, one is developing the Noble Eightfold Path. At any time when you know the breath object and nothing else, we may say the eight factors have arisen. Their object is then either the *parikamma-nimitta* (preparatory sign), or the *uggaha-nimitta* (learning sign), or the *paṭibhāga-nimitta* (counterpart sign).

For example, at the attainment of the first *ān-āpāna* jhāna, the eight factors take as object the *ān-āpāna paṭibhāga-nimitta*. Although the three morality factors Right Speech, Right Action, and Right Livelihood do not in fact take as object the *ān-āpāna paṭibhāga-nimitta*, we include them, because before you undertook samatha meditation, you undertook either the five, eight, nine, or ten precepts, or the bhikkhu's two-hundred and twenty-seven precepts, etc. We have thus the eight factors:

- 1) Right View (*Sammā-Diṭṭhi*): it penetrates the *ān-āpāna paṭibhāga-nimitta* with wisdom.
- 2) Right Intention (*Sammā-Saṅkappa*): it corresponds to the jhāna factor application (*vitakka*), which applies the mind to the *ān-āpāna paṭibhāga-nimitta*.
- 3) Right Speech (*Sammā-Vācā*): it has been undertaken beforehand, as the precept not to tell lies, etc.
- 4) Right Action (*Sammā-Kammanta*): it has been undertaken beforehand, as the precept not to kill, etc.
- 5) Right Livelihood (*Sammā-Ājīva*): it has been undertaken beforehand, as the same precepts.
- 6) Right Effort (*Sammā-Vāyāma*): it makes effort to penetrate the *ān-āpāna paṭibhāga-nimitta*, to apply the mind to it, to be mindful of it, and to concentrate on it.
- 7) Right Mindfulness (*Sammā-Sati*): it is mindful of the *ān-āpāna paṭibhāga-nimitta*, and does not allow the other factors to leave the *ān-āpāna paṭibhāga-nimitta*.
- 8) Right Concentration (*Sammā-Samādhi*): it concentrates on the *ān-āpāna paṭibhāga-nimitta*.

That is how the eight factors of the Noble Eightfold Path arise at the attainment of the first jhāna. At the arising of the second, third, and fourth jhānas, it is the same except that Right Intention (*Sammā-Saṅkappa*) does not arise, as it corresponds to the jhāna factor application, which is absent in those jhānas.

CONCLUSION

The four jhānas are also called fine-material sphere jhānas (*rūp-āvacara-jhāna*), because they may cause rebirth in the fine-material realm. But The Buddha does not encourage us to develop jhāna for that reason. He encourages us to develop jhāna as a basis for practising vipassanā meditation, as insight-basis jhāna (*vipassanā-pādaka-jjhāna*).

Before practising vipassanā, you should develop samatha further, in order to strengthen your concentration with, for example, the ten kasiṇas, etc., and the four immaterial jhānas. But we should like now to discuss how to practice vipassanā meditation based on the fourth *ān-āpāna* jhāna.

⁸⁵ S.IV.ii.1 '*Raho-Gata-Suttam*' ('The Solitude-Gone Sutta') (M_y—2.418)

VIPASSANĀ MEDITATION

(From the 'In&Out-Breath Section' of the '*Mahā-Sati-Paṭṭhāna Sutta*')⁸⁶

As we discussed in our introduction, there are two types of vipassanā: mundane vipassanā and supramundane vipassanā. Mundane vipassanā takes as object first the five aggregates and their causes, and then the impermanence, suffering, and non-self characteristics of the five aggregates and their causes. Supramundane vipassanā takes Nibbāna as object. To attain supramundane vipassanā, you need first to develop mundane samatha and then mundane vipassanā. Mundane samatha we have already discussed. Mundane vipassanā is what we shall now discuss.

In the various quotations we gave in our preface, The Buddha describes vipassanā as one's knowing and seeing the five aggregates. He also describes vipassanā as one's directly knowing, fully knowing, having dispassion for, and abandoning the five aggregates; directly knowing, fully knowing, having dispassion for, and abandoning the six internal bases and six external bases; and directly knowing, fully knowing, having dispassion for, and abandoning the all.

What is the difference between these various explanations? According to the meaning, there is no difference. The Buddha merely explains the same thing according to various classifications, to suit his listeners. Ultimately, the object of vipassanā is always the same: ultimate materiality, ultimate mentality, and their causes.

THE THREE TYPES OF FULL KNOWLEDGE

Again, as we explained in our preface, according to The Buddha, to practise vipassanā, you need first to know and see with your own direct knowledge materiality, feeling, perception, formations, and consciousness of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. Those five aggregations are what The Buddha calls the five clinging-aggregates. They are the Noble Truth of Suffering. To practise vipassanā, you need also to know and see their origination and cessation, which is dependent origination in regular and negative order. This is what The Buddha means by one's directly knowing the five aggregates, the six internal and external bases, the all, materiality and mentality, the objects of the four foundations of mindfulness. Such knowledge is what we call the known full-knowledge (*ñāta-pariññā*).

Once the eleven categories of the five aggregates have become fully known to you, you then need to investigate their natures of impermanence (*anicca*), suffering (*dukkha*), and non-self (*an-attā*). This is what The Buddha means by fully knowing the five aggregates, the six internal and external bases, the all, materiality and mentality, the objects of the four foundations of mindfulness. Such knowledge is what we call the investigation full-knowledge (*tīraṇa-pariññā*).

The purpose of investigating the five aggregates again and again as impermanent, suffering and non-self is to abandon one's clinging to them. And when one investigates them that way again and again, indeed (if one's practice is the right one, if one's vipassanā knowledge is deep and profound, and if one has sufficient *pāramī*) there arises dispassion for the five aggregates, and one abandons one's clinging to them. This is what The Buddha means by having dispassion for and abandoning the five aggregates, the six internal and external bases, the all, materiality and mentality, the objects of the four foundations of mindfulness. Such knowledge is what we call the abandonment full-knowledge (*pahāna-pariññā*).

VIPASSANĀ MEDITATION: FIRST STAGE

In the '*Mahā-Sati-Paṭṭhāna Sutta*', The Buddha describes these same three knowledges as four stages of contemplation and knowledge. With the first stage, He describes the known full-knowledge (*ñāta-pariññā*) as contemplating the body (*kāya*):

- [1.1] Thus he abides contemplating the body in the body (*kāye kāyānupassī*) internally (*ajjhattam*),
 [1.2] or he abides contemplating the body in the body externally (*bahiddhā*),
 [1.3] or he abides contemplating the body in the body internally and externally (*ajjhatta-bahiddhā*).

THE THREE BODIES

What is the body (*kāya*)? In the '*Mahā-Nidāna Sutta*' of the *Dīgha-Nikāya*, The Buddha speaks of two bodies: the mentality body (*nāma-kāya*) and the materiality body (*rūpa-kāya*). Thus, in his explanation of *ān-āpāna-ssati* in his *Paṭi-sambhidā-Magga*, the Venerable Sāriputta explains that the body to be contemplated in *ān-āpāna-ssati* is those two bodies.⁸⁷ In the '*Ān-Āpāna-Ssati Sutta*', however, The Buddha speaks also of the in&out-breath as a body (*kāya*): we

⁸⁶ D.II.9 (§374)/M.I.i.10 (§107) '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta')(My—D.2.232/M.1.71)

⁸⁷ In D.II.2 '*Mahā-Nidāna-Suttam*' ('The Great Causation Sutta'), The Buddha explains: 'Whatever modes (*ākārehi*), Ānanda, whatever features (*liṅgehi*), whatever signs (*nimittehi*), and whatever exponents (*uddesehi*) by which the mentality body (*nāma-kāyassa*) and materiality body (*rūpa-kāyassa*) come to be known (*paññāti hoti*), those modes, those features, those signs, those exponents, not being there (*a-sati*), would even then designative contact (*adhivacana-samphasso*) or impingent contact (*paṭigha-samphasso*) come to be known (*paññāyetha*)? (Not so, Venerable Sir.) Then in PsM.I.iii.5 (§170) '*Sato-Kāri-Nāṇa-Niddeso*' ('The Mindful-Practiser Knowledge Exposition') PD.iii.240, Ven. Sāriputta explains: "'Body (*kāya*)" is two bodies: the mentality body (*nāma-kāya*), and the materiality body (*rūpa-kāya*).'

mentioned this earlier.⁸⁸ That in&out-breath body is included in the materiality body. And the materiality body The Buddha also calls the produced body (*karajā-kāya*), which again includes the in&out-breath body.

Why are they called bodies? Because they arise as bodies. We mentioned this earlier: mentality arises as a body of consciousness together with mental factors, and materiality arises as a body of different types of materiality, as rūpa kalāpas born of kamma, of consciousness, of temperature, and of nutriment.

Vipassanā is meditation on those two bodies. Whereas there are forty meditation subjects in samatha, in vipassanā, there are only two: materiality meditation (*rūpa-kammaṭṭhāna*) and mentality meditation (*nāma-kammaṭṭhāna*), or materiality apprehension (*rūpa-pariggaha*) and mentality apprehension (*nāma-pariggaha*). And according to the commentary of the '*Mahā-Sati-Paṭṭhāna Sutta*', the bhikkhu who has developed the fourth *ān-āpāna* jhāna can develop vipassanā beginning either with materiality meditation or mentality meditation. But if you have developed another samatha subject up to the fourth jhāna, you can of course use that instead, for example, one of the ten kasiṇas. If you wish to begin with mentality meditation rather than materiality meditation, you should begin by discerning the mentality of your jhānas: they are either fine-material sphere or immaterial sphere mentality. To discern the mentality of our sensual sphere, you need, however, to have finished materiality meditation, because you need in that case to discern both the internal material base and external one.

If you are a pure-vipassanā vehicler (*suddha-vipassanā-yānika*), then according to the *Visuddhi-Magga*, you have no choice: you need first to practise materiality meditation, which is four-elements meditation. As we shall now explain, when you develop four-elements meditation, you will reach concentration that is similar to access concentration (*upacāra-samādhi*). Using that concentration for vipassanā, the pure-vipassanā vehicler can then practise mentality meditation, although (having no jhāna), you will be unable to discern fine-material sphere and immaterial-sphere mentality.

Some yogis begin as pure-vipassanā vehiclors by practising four-elements meditation. But once they have completed it, and have attained the strong and powerful concentration similar to access concentration, they use that concentration to then develop jhāna. Then they practise as samatha vehiclors (*samatha-yānika*).

We shall now describe vipassanā, beginning with the materiality meditation-subject (*rūpa-kammaṭṭhāna*).

⁸⁸ The Most Venerable Sayadaw mentioned the in&out-breath body in connection with samatha <See under 'Tranquillizing The Body Formation, p.34 + related quotation there from the '*Ān-Āpānā-Ssati*' sutta, footnote 77>.

MATERIALITY MEDITATION

FOUR-ELEMENTS MEDITATION IN BRIEF

The Buddha teaches materiality meditation either in brief or in detail. In the '*Mahā-Sati-Paṭṭhāna Sutta*', He teaches it in brief:

Again and further, bhikkhus, a bhikkhu reviews this very body, however it may be placed or disposed, in terms of the elements thus: 'There is in this body: the earth element (*pathavī-dhātu*), the water element (*āpo-dhātu*), the fire element (*tejo-dhātu*), the wind element (*vāyo-dhātū'ti*).'

Materiality meditation we also call four-elements meditation, and those four elements are to be recognized by their characteristics. In the '*Dhamma-Saṅgaṇī*', The Buddha describes materiality according to twelve characteristics:⁸⁹

EARTH		WATER	FIRE	WIND
1) hardness	4) softness	7) flowing	9) heat	11) supporting
2) roughness	5) smoothness	8) cohesion	10) cold	12) pushing
3) heaviness	6) lightness			

USING YOUR INSIGHT-BASIS JHĀNA

Just as there is a samatha and vipassanā stage for *ān-āpāna-ssati*, so is there a samatha and vipassanā stage for four-elements meditation. But since we are here discussing the meditator who has developed *ān-āpāna* jhāna for the sake of using it as insight-basis jhāna (*vipassanā-pādaka-jjhāna*), you should in every sitting re-establish your fourth *ān-āpāna* jhāna. Then, when your mind is bright, brilliant, and radiant, you should emerge from the fourth jhāna, and develop the four-elements meditation. You should do this at every sitting. With the power and light of your *ān-āpāna* jhāna, you will be able to complete four-elements meditation quite quickly.

HOW TO DISCERN THE TWELVE CHARACTERISTICS AND FOUR ELEMENTS

You must learn how to discern each of the twelve characteristics, one at a time. Usually, the beginner is first taught the characteristics easier to discern, and then the more difficult ones; usually in this order: pushing, hardness, roughness, heaviness, supporting, softness, smoothness, lightness, heat, coldness, cohesion, flowing.

Each characteristic must be discerned in first one place in the body, and then throughout the body. Eventually, you need to discern all twelve characteristics.

When you can discern these twelve characteristics one by one throughout your body very, very quickly, you should discern them in the sequence taught by the Buddha: earth, water, fire, and wind. In other words: hardness, roughness, heaviness, softness, smoothness, lightness, flowing, cohesion, heat, cold, supporting, and pushing. When you can discern them very, very quickly in your body one by one, you will see many or all characteristics at the same time. Then it is usually better to take an overview, as if you were looking from behind your shoulder, or looking down from above your head.

Practising in this way, you may develop tension because of an imbalance in the elements. In that case, you should balance them by way of opposites. For example, when hardness is very strong, you should emphasize softness and so on. The opposites are six pairs.

hardness	roughness	heaviness	flowing	heat	supporting
⇕	⇕	⇕	⇕	⇕	⇕
softness	smoothness	lightness	cohesion	cold	pushing
EARTH			WATER	FIRE	WIND

When you can see all twelve characteristics almost at the same time, you can go on to discern them in the four groups: earth, water, fire, and wind. But please make sure that you are able to see each and every characteristic clearly, each of the four elements. Then, taking those characteristics as object, you should develop concentration on those four elements in your body.

As you develop concentration on the four-elements in your body, you will approach access concentration (*upacāra-samādhi*). It is not real access concentration, because real access concentration is the concentration that you attain just before attaining jhāna, and with four-elements meditation, you can never attain jhāna. But you can develop very strong and powerful concentration, which is almost the same as access concentration.

⁸⁹ DhS.II.647-651 '*Upādā-Bhājanīyam*' ('Classification of Derived [Materiality]')(My—170-171)

As you concentrate on the four elements, you will see different kinds of light. Usually it is a smoky grey light, like when you developed *ān-āpāna-ssati*. Here, however, you should concentrate on the four elements in that smoky grey light. Then it will become white like cotton wool, then bright white like clouds, and then your whole body will appear as a white form. As you continue to concentrate on the four elements in the white form, it will become translucent like a block of ice or glass.

Why has it become translucent? Because of the translucent rūpa kalāpas. You will remember that we earlier explained how materiality arises as sub-atomic particles called kalāpas. They are made up of various types of materiality. And there are five types of kalāpas which include translucent materiality (*pasāda-rūpa*): the eye-, ear-, nose-, tongue-, and body translucency. The body translucency is found throughout the body, also in all your six sense bases. That is why now, your whole body appears translucent. The reason why you do not see that the translucent block is in fact countless kalāpas is that you have not yet broken down what we call the delusion of compactness (*ghana*): the delusion that materiality is compact, when in fact it is no such thing.

THE THREE DELUSIONS OF COMPACTNESS

There are three delusions of compactness:

- 1) Thinking that materiality is one compact continuity that persists unchanged: this is the delusion of continuity compactness (*santati-ghana*).
- 2) Thinking that materiality is a synthetic whole, which is thinking that the kalāpas are ultimate materiality: this is the delusion of synthesis compactness (*samūha-ghana*).
- 3) Thinking that materiality depends on a self, a self which controls materiality: this is the delusion of function compactness (*kicca-ghana*).

You are practising materiality meditation in order to overcome these three delusions. The first one you need to overcome is the delusion of continuity compactness, which you do by discerning the rūpa kalāpas.

HOW TO SEE AND ANALYSE THE RŪPA KALĀPAS

Once your body appears as a translucent block, you should still continue just to discern the four elements as before. And eventually, the block will sparkle and emit light. When you can concentrate on the four elements in that sparkling, translucent block continuously for at least half an hour, you have attained concentration that is similar to access concentration (*upacāra-samādhi*). And that concludes the samatha stage of four-elements meditation.

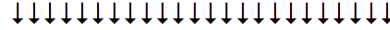
Now you begin the vipassanā stage of four-elements meditation. With the light of that access concentration, you should now look for small gaps in the translucent block, to discern the space element (*ākāsa-dhātu*). The space element forms the boundary between the kalāpas. Once you have discerned the space element, the translucent block will break down into small particles: they are the rūpa kalāpas that we have now mentioned several times. You have now penetrated the delusion of continuity compactness. Then you need to overcome the delusion of synthesis compactness. You need to discern the four elements of each kalāpa. In each kalāpa, there are at least eight types of characteristic:

EARTH	WATER	FIRE	WIND
1) hardness or softness	4) flowing and	6) heat or cold	7) supporting and
2) roughness or smoothness	5) cohesion		8) pushing
3) heaviness or lightness			

Properly to understand materiality, your practice needs to be systematic. That is why, according to the *Visuddhi-Magga*, you should analyse materiality according to the forty-two parts of the body, the eighteen elements, the twelve bases, five aggregates, etc.⁹⁰ In Pa-Auk we usually teach meditators first to analyse materiality according to the six bases and their respective type of object, one by one: the eye and sights, the ear and sounds, the nose and odours, the tongue and flavours, the body and tangibles, and the heart base and other objects. You need to see the different types of kalāpa there, and to analyse them: 'This is the earth element of an eye decad-kalāpa', 'This is the water element of an eye decad-kalāpa', etc. You need to see all the different types of materiality of each type of kalāpa: the four elements and derived materiality, such as colour, odour, flavour, nutritive essence, and life faculty. You need also to see that all types of materiality are untranslucent, except the five types of translucency.

⁹⁰ <See tables under 'Ultimate Reality', p.75.>

THE TWENTY-EIGHT TYPES OF MATERIALITY: TABLE

FOUR TYPES OF UNDERIVED CONCRETE MATERIALITY (*nippahanna-rūpa*)GREAT ESSENTIALS (*mahā-bhūta*)1) earth element (*pathavī-dhātu*) | 3) fire element (*tejo-dhātu*)2) water element (*āpo-dhātu*) | 4) wind element (*vayo-dhātu*)TWENTY-FOUR TYPES OF DERIVED MATERIALITY (*upādāya-rūpa*)**FOURTEEN TYPES OF CONCRETE DERIVED MATERIALITY** (*nippahanna-upādāya-rūpa*)TRANSLUCENT MATERIALITY (*pasāda-rūpa*)1) eye translucency (*cakkhu-pasāda*)2) ear translucency (*sota-pasāda*)3) nose translucency (*ghāna-pasāda*)4) tongue translucency (*jivhā-pasāda*)5) body translucency (*kāya-pasāda*)FIELD MATERIALITY (*gocara-rūpa*)1) colour (*vaṇṇa*)2) sound (*sadda*)3) odour (*gandha*)4) flavour (*rasa*)(5) tangible (*phoṭṭhabba*)1) nutritive essence (*ojā*)1) life faculty (*jīvit-indriya*)1) heart materiality (*hadaya-rūpa*)SEX MATERIALITY (*bhāva-rūpa*)1) male sex materiality (*purisa-bhāva-rūpa*)2) female sex materiality (*itthi-bhāva-rūpa*)**TEN TYPES OF UNCONCRETE MATERIALITY** (*anippahanna-rūpa*)DELIMITING MATERIALITY (*pariccheda-rūpa*)1) space element (*ākāsa-dhātu*)EXPRESSION MATERIALITY (*viññatti-rūpa*)1) bodily expression (*kāya-viññatti*)2) verbal expression (*vacī-viññatti*)CHANGE MATERIALITY (*vikāra-rūpa*)1) lightness (*lahutā*)2) flexibility/softness (*mudutā*)3) wieldiness (*kammaññatā*)CHARACTERISTIC MATERIALITY (*lakkhaṇa-rūpa*)1) generation (*upacaya*)2) continuity (*santati*)3) ageing (*jaratā*)4) impermanence (*aniccatā*)

There are in total twenty-eight types of materiality: eighteen types of concrete materiality and ten types of unconcrete materiality. Concrete materiality is born of the four causes: kamma, mind, temperature, or nutriment. Unconcrete materiality is not born of those causes. The space element delimits and defines the kalāpas; expression materiality, change materiality, and characteristic materiality, are modes of concrete materiality.

Fully to understand materiality, however, you need to discern both types. But only concrete materiality is to be contemplated by vipassanā knowledge (*vipassanā-ñāna*) as impermanent, suffering, and non-self.

In order to see all these types of materiality throughout the body, you need always to use your insight-basis jhāna (*vipassanā-pādaka-jjhāna*). Here, we are discussing the meditator who uses the *ān-āpāna* jhāna, in which case, you should in every sitting re-establish your fourth *ān-āpāna* jhāna. Then, when your mind is bright, brilliant and radiant, you should emerge from the fourth jhāna, and use the power and light of your *ān-āpāna* jhāna to practise four-elements meditation systematically as before, until again you can see the kalāpas. Then analyse each of the six sense bases as shown in the charts. This is the only way you can fully understand materiality with your own direct knowledge.

The Basic Types of Materiality of the Eye

(3 types of decad kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8= 24] = 63)

<i>type</i>	EYE DECAD-KALĀPA	BODY DECAD-KALĀPA*	SEX DECAD-KALĀPA*
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for sights</i>	<i>door to tangibles (earth/fire/wind)</i>	<i>determines sex^c</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	eye translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA*	OCTAD KALĀPA*		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The Basic Types of Materiality of the Ear

(3 types of decad kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8= 24] = 63)

<i>type</i>	EAR DECAD-KALĀPA	BODY DECAD-KALĀPA*	SEX DECAD-KALĀPA*
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for sound</i>	<i>door to tangibles(earth/fire/wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	ear translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA*	OCTAD KALĀPA*		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

* The body decad-, sex decad-, life nonad- and octad kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Nose

(3 types of decad kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8= 24] = 63)

<i>type</i>	NOSE DECAD-KALĀPA	BODY DECAD-KALĀPA*	SEX DECAD-KALĀPA*
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for odour</i>	<i>door to tangibles (earth/fire/wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	nose translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA*	OCTAD KALĀPA*		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

The Basic Types of Materiality of the Tongue

(3 types of decad kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8= 24] = 63)

<i>type</i>	TONGUE DECAD-KALĀPA	BODY DECAD-KALĀPA*	SEX DECAD-KALĀPA*
<i>quality</i>	<i>translucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for flavour</i>	<i>door to tangibles (earth/fire/wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	tongue translucency	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA*	OCTAD KALĀPA*		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

* The body decad-, sex decad-, life nonad- and octad kalāpas are the same throughout the six sense-organs.

The Basic Types of Materiality of the Body

(2 types of decad kalāpa [2 x 10 = 20] + nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8 = 24] = 53)

<i>type</i>	BODY DECAD-KALĀPA*	SEX DECAD-KALĀPA*
<i>quality</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base/door for tangibles (earth, fire, and wind)</i>	<i>determines sex</i>
1	earth	earth
2	water	water
3	fire	fire
4	wind	wind
5	colour	colour
6	odour	odour
7	flavour	flavour
8	nutritive essence	nutritive essence
9	life faculty	life faculty
10	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA*	OCTAD KALĀPA*		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

* These four types of kalāpa are the same throughout the six sense-organs.

The Basic Types of Materiality of the Heart

(3 types of decad kalāpa [3 x 10 = 30] + nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8 = 24] = 63)

<i>type</i>	HEART DECAD-KALĀPA#	BODY DECAD-KALĀPA*	SEX DECAD-KALĀPA*
<i>quality</i>	<i>untranslucent</i>	<i>translucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>kamma</i>	<i>kamma</i>
<i>function</i>	<i>base for the mind-/mind-consciousness element ‡</i>	<i>base/door for tangibles (earth/fire/wind)</i>	<i>determines sex</i>
1	earth	earth	earth
2	water	water	water
3	fire	fire	fire
4	wind	wind	wind
5	colour	colour	colour
6	odour	odour	odour
7	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence
9	life faculty	life faculty	life faculty
10	heart materiality	body translucency	sex materiality

+

<i>type</i>	LIFE NONAD-KALĀPA*	OCTAD KALĀPA*		
<i>quality</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>	<i>untranslucent</i>
<i>origin</i>	<i>kamma</i>	<i>consciousness</i>	<i>temperature</i>	<i>nutriment</i>
1	earth	earth	earth	earth
2	water	water	water	water
3	fire	fire	fire	fire
4	wind	wind	wind	wind
5	colour	colour	colour	colour
6	odour	odour	odour	odour
7	flavour	flavour	flavour	flavour
8	nutritive essence	nutritive essence	nutritive essence	nutritive essence
9	life faculty			

Eye-, ear-, nose-, tongue-, and body consciousnesses arise dependent upon the translucent tenth type of materiality (door) of respectively the eye-/ear-/nose-/tongue-/body decad-kalāpas. But all other consciousnesses (which comprise the mind-/mind-consciousness element) arise dependent upon the heart materiality of heart decad-kalāpas.

‡ Mind element (*mano-dhātu*): the five-door adverting- and un/wholesome receiving consciousness; mind-consciousness element (*mano-viññāṇa-dhātu*): the investigation-/impulsion-/registration/process-separate consciousness.

* The body decad-, sex decad-, life-nonad- and octad kalāpas are the same throughout the six sense-organs.

FOUR-ELEMENTS MEDITATION IN DETAIL

In the 'Mahā-Rāhul-Ovāda Sutta' and 'Dhātu-Vibhaṅga Sutta', both of the *Majjhima-Nikāya*, the Buddha describes also four-elements meditation by way of the forty-two parts of the body. It is also discussed in the *Visuddhi-Magga*. We shall now discuss it, in order properly to finish our discussion of materiality meditation.

THE TWENTY EARTH-ELEMENT PARTS

The Buddha describes twenty parts of the body in which earth element is predominant:

1) head hairs (<i>kesā</i>)	6) flesh (<i>maṃsam</i>)	11) heart (<i>hadayaṃ</i>)	16) bowels (<i>antaṃ</i>)
2) body hairs (<i>lomā</i>)	7) sinews (<i>nahāru</i>)	12) liver (<i>yakanaṃ</i>)	17) mesentery (<i>antaguṇaṃ</i>)
3) nails (<i>nakhā</i>)	8) bones (<i>aṭṭhi</i>)	13) membrane (<i>kilomakaṃ</i>)	18) gorge (<i>udariyaṃ</i>)
4) teeth (<i>dantā</i>)	9) bone marrow (<i>aṭṭhi-miñjaṃ</i>)	14) spleen (<i>pihakaṃ</i>)	19) faeces (<i>karisaṃ</i>)
5) skin (<i>taco</i>)	10) kidneys (<i>vakkamaṃ</i>)	15) lungs (<i>papphāsaṃ</i>)	20) brain (<i>mattha-luṅgaṃ</i>)

Of these twenty parts all except gorge and faeces are made up of fifty-three types of materiality: the body decad-kalāpa, the sex decad-kalāpa, the life nonad-kalāpa, and the mind-born, temperature-born, and nutriment-born octad kalāpas: in all, fifty-three types of materiality.⁹¹ Gorge and faeces are made up of only temperature-born octad kalāpas: eight types of materiality.

The hair that is outside the skin has a very small amount of body decad-kalāpas, which makes them very difficult to discern. So first look for the fifty-three types of materiality in the root of the hair, inside the skin. This applies also to your nails: please look for the fifty-three types of materiality in the root of the nails, near the flesh of your fingers and toes.

THE TWELVE WATER-ELEMENT PARTS

There are twelve parts in the body in which water element is predominant:

1) bile (<i>pittaṃ</i>)	4) blood (<i>lohitaṃ</i>)	7) tears (<i>assu</i>)	10) mucus (<i>sirighāṇikā</i>)
2) phlegm (<i>semhaṃ</i>)	5) sweat (<i>sedo</i>)	8) grease (<i>vasā</i>)	11) synovia (<i>lasikā</i>)
3) pus (<i>pubbo</i>)	6) fat (<i>medo</i>)	9) saliva (<i>kheḷo</i>)	12) urine (<i>muttan'ti</i>)

Pus and urine are temperature-born octad kalāpas: only eight types of materiality. Sweat, tears, saliva, and mucus are either mind-born octad kalāpas or temperature-born octad kalāpas: in all sixteen types of materiality. The remaining six parts are all made up of fifty-three types of materiality, as the body.⁹¹

THE FOUR FIRE-ELEMENT PARTS

There are four parts of the body in which the fire element (heat) is predominant:

- 1) heating fire (*santappana-tejo*): this is the fire element that heats the body, because the body is disturbed (*kuppite*), because of intermittent fever, etc.
- 2) ageing fire (*jīrana-tejo*): this is the fire element that causes maturing and ageing.
- 3) burning fire (*ḍaha-tejo*): this is the fire element of a burning fever.
- 4) digestive fire (*pācaka-tejo*): this is the fire element by which food and drink, etc., become digested.

These four parts of the body are made up of only kalāpas with predominant fire element. They do not have any shape like the parts in which earth element or water element is predominant. So you will have to look for kalāpas in which the fire element is predominant in order to see these parts of the body. If they are not clear, try to contemplate them at a time when you have just eaten, or when you had a fever.

THE SIX WIND-ELEMENT PARTS

There are six parts in which the wind element is predominant:

1) up-going winds (<i>uddhaṇ-gamā vātā</i>)	4) winds in the bowels (<i>koṭṭhāsayā vātā</i>)
2) down-going winds (<i>adho-gamā vātā</i>)	5) winds passing through the limbs (<i>aṅgaṃ-aṅga-ānusārino vātā</i>)
3) winds in the belly (<i>kucchisayā vātā</i>)	6) the in&out breath (<i>assāso passāso</i>)

The in&out-breath is made up of mind-born nonad kalāpas: earth, water, fire, wind, colour, odour, flavour, nutritive essence, and the sound of the breath. The remaining five wind-element parts are made up of life nonad-kalāpas, and the mind-born, temperature-born, and nutriment-born octad kalāpas: in all thirty-three types of materiality.

To see that the breath is mind-born, you need to see the consciousnesses that produce the breath: you see those consciousnesses by discerning them in the mind-door, as you did when discerning the five jhāna factors. And you need to see that those consciousnesses arise dependent on the materiality of the heart base. This is the procedure

⁹¹ <See table 'The Basic Types of Materiality of the Body', p.48.>

to follow when defining and analysing all types of mind-born materiality. When you see the breath born of those consciousnesses, discern the four-elements in it, and you will see that it is made up of nonad kalāpas with sound as the ninth. Practise until you can see them.

To analyse the other five types of wind-element parts, first discern each type of wind, and then discern the four-elements in it, and see that it is made up of four types of kalāpa, altogether of thirty-three types of materiality.

Having now discerned and analysed the various types of kalāpa of the six sense bases and forty-two parts of the body, you need then to analyse the various types of kalāpa according to origin: kamma-born, mind-born, temperature-born, and nutriment-born.

THE NINE TYPES OF KAMMA-BORN KALĀPA

Analysing the materiality of the six sense bases and forty-two parts of the body, you will see that there are nine types of kamma-born kalāpa (*kamma-ja-kalāpa*):

- | | |
|-----------------------------------------------------------|---------------------------------------------------------------------|
| 1) the eye decad-kalāpa (<i>cakkhu-dasaka-kalāpa</i>) | 6) the heart decad-kalāpa (<i>hadāya-dasaka-kalāpa</i>) |
| 2) the ear decad-kalāpa (<i>sota-dasaka-kalāpa</i>) | 7) the male sex decad-kalāpa (<i>purisa bhāva-dasaka-kalāpa</i>) |
| 3) the nose decad-kalāpa (<i>ghāna-dasaka-kalāpa</i>) | 8) the female sex decad-kalāpa (<i>itthi bhāva-dasaka-kalāpa</i>) |
| 4) the tongue decad-kalāpa (<i>jivhā-dasaka-kalāpa</i>) | 9) the life nonad-kalāpa (<i>jīvita-navaka-kalāpa</i>) |
| 5) the body decad-kalāpa (<i>kāya-dasaka-kalāpa</i>) | |

These nine types of kamma-born materiality arise in the present because of kamma performed in your past life, or a life previous to that. Kamma-born materiality that arose in your past life was caused by kamma performed in the preceding life, or a life previous to that. Kamma-born materiality that arises in your next life will be caused by kamma performed in this life, or a life previous to this life.

- The eye-, ear-, nose-, tongue-, and body decad-kalāpas are translucent because their tenth type of materiality is the respective type of translucency: eye translucency, ear translucency, etc. It works as the material base for the arising of eye consciousness seeing a sight, ear consciousness hearing a sound, etc.
- The heart materiality of the heart decad-kalāpas works as the material base for the mind: we discussed this earlier in connection with the nimitta.
- The male sex materiality of the male's sex decad-kalāpas is responsible for the male's masculine appearance, way of moving, etc., and is found throughout a male's body. The female sex materiality of the female sex-decad-kalāpas is likewise responsible for the female's feminine appearance, way of moving, etc., and is found throughout a female's body.
- The life nonad-kalāpa is likewise found throughout the body. Its fire element works as the digestive heat.

Since you have in this life been reborn as a human being, the kamma that produces your kamma-born materiality will have been wholesome (*kusala*): almsgiving (*dāna*), morality (*sīla*), or meditation (*bhāvanā*). To know which type of kamma it is, you need to be able to discern the mentality and materiality of the past. Only then will you understand the origin of your kamma-born materiality for yourself. But this knowledge you can usually attain only at the stage of the cause-apprehension knowledge (*paccaya-pariggaha-ñāna*). Now you will just have to accept with faith that these nine types of materiality are born of past kamma.

THE EIGHT TYPES OF MIND-BORN KALĀPA

Analysing the materiality of the six sense bases and forty-two parts of the body, you will see that there are eight types of mind-born kalāpa (*citta-ja-kalāpa*):

- 1) Mind-born pure octad kalāpa (*citta-ja-suddh-aṭṭhaka-kalāpa*): it is made up of the basic eight types of concrete materiality (*nippanna-rūpa*): earth-, water-, fire-, wind-, colour-, odour, flavour, with the eighth being nutritive essence. They need to be contemplated by vipassanā knowledge (*vipassanā-ñāna*). This type of kalāpa is found in all six sense bases, and most of the forty-two parts of the body.⁹²
- 2) Bodily expression nonad-kalāpa (*kāya-viññatti-navaka-kalāpa*): this is the type of kalāpa that makes bodily movement. It is made up of:
 - the basic eight types of concrete materiality (which need to be contemplated by vipassanā knowledge)
 - + bodily expression (*kāya viññatti*) (which being unconcrete materiality (*anippanna-rūpa*) needs to be analysed but not contemplated by vipassanā knowledge).

Here you need again to see the consciousnesses that produce it: you see those consciousnesses by discerning them in the mind-door, as you did when discerning the in&out-breath. Then wiggle one of your fingers, and see the countless kalāpas that are produced by that intention. Analyse them and see that they are made up of the basic eight types of materiality plus bodily expression as the ninth.

- 3) Lightness, etc. undecad (eleven-factored) kalāpa (*lahut-ādi-ekā-dasaka-kalāpa*). It is made up of:
 - the basic eight types of concrete materiality (which need to be contemplated by vipassanā knowledge)

⁹² MOST OF THE FORTY-TWO PARTS: gorge, faeces, pus, urine, and the digestive fire cannot be mind-born.

- + lightness (*lahutā*) + softness (*mudutā*) + wieldiness (*kammaññatā*) (which being unconcrete materiality need to be analysed but not contemplated by vipassanā knowledge).
This type of kalāpa arises when your body feels comfortable and light, because of happiness, concentration, health, strength, comfort, etc.
- 4) Bodily expression and lightness, etc. dodecad (twelve-factored) kalāpa (*kāya-viññatti-lahut-ādi-dvā-dasaka-kalāpa*). It is made up of
- the basic eight types of concrete materiality (which need to be contemplated by vipassanā knowledge) + bodily expression (*kāya-viññatti*) and again
 - + lightness (*lahutā*) + softness (*mudutā*) + wieldiness (*kammaññatā*), (which being unconcrete materiality need to be analysed but not contemplated by vipassanā knowledge).
- This type of kalāpa arises when, because of youth, health, strength, etc., bodily movements are graceful, light, and easy.
- 5) Verbal expression decad-kalāpa (*vaci-viññatti-dasaka-kalāpa*): verbal expression is speech or other sounds made with the speech organs to intimate one's intention to another, to communicate with another, such as to shout, cry, etc. This sound is produced only by animate materiality, beings. The sound arises because the earth element of the mind-born kalāpas born of the intention to speak strikes the earth element of the kamma-born vocal apparatus. This type of kalāpa is made up of:
- the basic eight types of concrete materiality + sound (which all being concrete materiality need to be contemplated by vipassanā knowledge)
 - + verbal expression (which being unconcrete materiality needs to be analysed but not contemplated by vipassanā knowledge).
- Recite the letters 'a, b, c' aloud. Then again see the consciousnesses that produce the speech in the mind-door. Then again recite the letters 'a, b, c' aloud, and see the countless kalāpas that are produced by that intention spreading to the throat, vocal chords, and other places associated with the production of sound. Properly to understand the process of verbal expression, you need also to discern the earth element of mind-born kalāpas striking against the earth element of the kamma-born kalāpas.
- 6) Verbal expression and sound and lightness etc. triskaidecad (thirteen-factored) kalāpa (*vaci-viññatti-sadda-lahut-ādi-terasaka-kalāpa*). It is made up of:
- the basic eight types of concrete materiality + sound (which again all being concrete materiality need to be contemplated by vipassanā knowledge)
 - + verbal expression + lightness + softness + wieldiness (which again all being unconcrete materiality need to be analysed but not contemplated by vipassanā knowledge).
- This type of kalāpa arises when, because of happiness, youth, health, strength, etc., one's speech is smooth and easy. It may also arise because the subject matter is beautiful or profound, such as when explaining the profound Dhamma.
- 7) In-breath&out-breath mind-born sound nonad-kalāpa (*assāsa-passāsa-citta-ja-sadda-navaka-kalāpa*): it is made up of the basic eight types of concrete materiality + the sound of the breath (which again all being concrete materiality need to be contemplated by vipassanā knowledge). We discussed it earlier, when we discussed the Buddha's speaking of the whole body of breath.⁹³
- 8) In-breath&out-breath mind-born sound and lightness etc. dodecad (twelve-factored) kalāpa (*assāsa-passāsa-citta-ja-sadda-lahut-ādi-dvā-dasaka-kalāpa*). It is made up of:
- the basic eight types of concrete materiality + the sound of the breath (which again all being concrete materiality need to be contemplated by vipassanā knowledge)
 - + lightness + softness + wieldiness (which again all being unconcrete materiality need to be analysed but not contemplated by vipassanā knowledge).
- This type of kalāpa arises when, because of happiness, health, strength, comfort, etc., the breath is smooth and easy: for example, when one practises mindfulness of breathing, and the breath becomes very soft and subtle.

Here we need again to mention that although the unconcrete types of materiality need to be discerned for full understanding of the materiality aggregate, only concrete materiality is the object of vipassanā knowledge.

THE FOUR TYPES OF TEMPERATURE-BORN KALĀPA

Analysing the materiality of the six sense bases and forty-two parts of the body, you will see that there are four types of temperature-born kalāpa (*utu-ja-kalāpa*):

- 1) Temperature-born pure octad kalāpa (*utu-ja-suddh-aṭṭhaka-kalāpa*): it is made up of the basic eight types of concrete materiality (*nippahanna-rūpa*), the eighth here being temperature-born nutritive essence (*utu-ja oja*). They need to be contemplated by vipassanā knowledge. This type of kalāpa is found throughout the six sense bases and most of the forty-two parts of the body. It is found within the body and without.
- Food in our bowl, food in our alimentary canal (food in our mouth, newly eaten undigested food in our stom-

⁹³ <WHOLE BODY OF BREATH: see 'Experiencing The Whole Body Of Breath', p.34.>

- ach, semi-digested- and fully digested food in our intestines, and faeces), pus, and urine are all temperature-born nutritive essence octad-kalāpas.
- 2) Temperature-born sound nonad-kalāpa (*utu-ja-sadda-navaka-kalāpa*): it is made up of the basic eight types of concrete materiality + sound (which all being concrete materiality need to be contemplated by vipassanā knowledge). Here it is sound produced by inanimate matter, for example, sound caused by wind in the stomach or intestines, the sound of bones cracking, the sound of music, or an object breaking. It includes all sound kalāpas except the mind-born sound kalāpas of verbal expression or the breath, which we just explained. It is concrete materiality, and again, the sound arises because of the striking together of the earth element of different kalāpas.
 - 3) Lightness etc. undecad (eleven-factored) kalāpa (*lahut-ād-ekā-dasaka-kalāpa*). It is made up of:
 - the basic eight types of concrete materiality (which need to be contemplated by vipassanā knowledge)
 - + lightness + softness + wieldiness (which all being unconcrete materiality (*anipphanna-rūpa*) need to be analysed but not contemplated by vipassanā knowledge).
 This type of kalāpa arises when the body feels comfortable and light, because of good weather, comfortable clothes, etc. It is found within and without the body of beings.
 - 4) Sound and lightness etc. dodecad (twelve-factored) kalāpa (*sadda-lahut-ādi-dvā-dasaka-kalāpa*). It is made up of
 - the basic eight types of concrete materiality + sound (which again all being concrete materiality need to be contemplated by vipassanā knowledge)
 - + lightness + softness + wieldiness (which again all being unconcrete materiality need to be analysed but not contemplated by vipassanā knowledge).
 This type of kalāpa is also found within and without the body of beings.

THE TWO TYPES OF NUTRIMENT-BORN KALĀPA

Nutrient-born kalāpas are produced when you digest food and drink. When you analyse the process of digestion, you will see that when you eat and drink, your body is maintained by generations of two types of nutrient-born materiality.

- 1) Nutrient-born pure octad kalāpa (*āhāra-ja-suddh-aṭṭhaka-kalāpa*): it is made up of the basic eight types of concrete materiality (*nipphanna-rūpa*), the eighth here being nutrient-born nutritive essence (*āhāra-ja-ojā*). They need to be contemplated by vipassanā knowledge (*vipassanā-ñāṇa*).
- 2) Lightness etc. undecad (eleven-factored) kalāpa (*lahut-ād-ekā-dasaka-kalāpa*). It is made up of:
 - the basic eight types of concrete materiality (which need to be contemplated by vipassanā knowledge)
 - + lightness + softness + wieldiness (which all being unconcrete materiality (*anipphanna-rūpa*) need to be analysed but not contemplated by vipassanā knowledge).
 This type of kalāpa arises when the body feels comfortable and light, for example, if your digestion is very good, these nutrient-born nutritive-essence kalāpas spread very easily. The same thing may happen if the food is wholesome and delicious.

These two types of kalāpa are found throughout the six sense bases, and most of the forty-two parts of the body. Both arise only within the body of beings.

THE FOUR TYPES OF CHARACTERISTIC MATERIALITY

Now we have discussed your discernment of twenty-four of the twenty-eight types of materiality. The last four that need to be discerned are again unconcrete materiality.

- 1) Generation (*upacaya*): this is the generation of materiality at the time of conception and gestation in the womb. So you will be able to see this type of materiality only when you are able to discern your own conception and gestation in your mother's womb. You will discern it when discerning dependent origination (*paṭicca-samuppāda*).
- 2-3-4) Continuity (*santati*), ageing (*jaratā*), and impermanence (*aniccatā*): they are just the arising, standing, and perishing of the various types of concrete materiality. To discern this, you need first to analyse various individual kalāpas in the six sense bases and forty-two parts of the body: does it have eight types of concrete materiality, or nine, or ten? Then try to see all those types of materiality in the single kalāpa at once, as they arise, stand, and perish. And then try to see these three stages in all the concrete materiality of all six sense bases at once, and all forty-two parts of the body at once. You will, of course, see that the kalāpas do not all arise, stand, and perish at the same time: they are not in phase.

CONTEMPLATING AS 'MATERIALITY'

What then, is the purpose of discerning the twenty-eight types of materiality in the six bases and forty-two parts of the body? It is in order to understand that the body is nothing other than those types of materiality arising, standing, and perishing: there is no soul, no self, etc. That is why you need now to contemplate them all as just materiality (*rūpa*).

First discern the sixty-three or fifty-three types of concrete materiality in the six sense bases, as we showed you before. Then again try to discern as many of the unconcrete types of materiality as you can. Then discern all those

types of materiality in each base and define them according to their characteristic of being transformed (*rūppana*): by cold, heat, hunger, thirst, and contact with insects, etc.

The earth-element's characteristic of hardness does not change, the water element's characteristic of flowing does not change, the fire element's characteristic of heat does not change, and the wind element's characteristic of supporting does not change, but they change in intensity. The various types of materiality change all the time in intensity: at one time, they are hot, then they are cold, then again they are hot. Hard, then soft, then hard; rough then smooth, etc. When it is hot the intensity of heat in the materiality of the body can reach unbearable levels. and when it is cold the cold can reach unbearable levels. That is how there is a constant changing of intensities in the various types of materiality in a *kalāpa*, a constant transformation, internally and externally.

You should discern all the types of materiality in each base and define them according to this material characteristic of being transformed (*rūppana*). Take all the types of materiality of each base at once, and contemplate them as 'Materiality, materiality (*rūpa, rūpa*)', or 'Material phenomena, material phenomena (*rūpa-dhamma, rūpa-dhamma*)'. Please do the same for each of the forty-two parts of the body.

CONCLUSION

That then is our brief description of the materiality meditation-subject (*rūpa-kammaṭṭhāna*). We have left many details out, for example, the fact that you need to analyse each type of materiality according to characteristic, function, manifestation, and proximate cause. We are just trying to give you an idea of what 'the only way' of practising materiality meditation involves:

- 1) First you develop the fourth *ān-āpāna* jhāna, till the light of wisdom is bright, brilliant, and radiant. Then you practise discerning the four-elements throughout your body: the earth, water, fire, and wind elements. Do this until the body appears as a translucent, sparkling block of ice or glass. Concentrate on that block until you attain concentration similar to access concentration (*upacāra-samādhi*).
- 2) Concentrate on the space element in that block until you can see the *rūpa kalāpas*, and then analyse them to see all the different types of materiality of each *kalāpa*. For example: the earth element, water element, fire element, wind element, colour, odour, flavour, nutritive essence, life faculty, and eye translucency. Analyse the different types of *kalāpa* in the six sense bases and forty-two parts of the body.
- 3) Discern all the types of materiality of each sense base, of each part of the body, of all six sense bases, and of all forty-two parts of the body. See that they all have the characteristic of transformation. Then contemplate them as 'Materiality, materiality (*rūpa, rūpa*)', or 'Material phenomena, material phenomena (*rūpa-dhamma, rūpa-dhamma*)'.

Next, we shall try to describe 'the only way' for mentality meditation (*nāma-kammaṭṭhāna*).

MENTALITY MEDITATION

For you to understand mentality meditation, you need first to understand the basic facts about mentality. We already mentioned some of those basic facts earlier.

In the Abhidhamma, The Buddha explains that the mind consists of a consciousness (*citta*) that knows its object, together with its mental factors (*cetasika*). There are fifty-two such mental factors:

THE FIFTY-TWO MENTAL FACTORS (*CETASIKA*)

THE FIFTY-TWO MENTAL FACTORS (<i>cetasika</i>)		
Seven Universals (<i>sabba-citta-sādhāraṇa</i>)		Six Sundries (<i>pakiṇṇaka</i>)
1) contact (<i>phassa</i>)	5) one-pointedness (<i>ek-aggatā</i>)	1) application (<i>vitakka</i>)
2) feeling (<i>vedanā</i>)	6) life faculty (<i>jīvit-indriya</i>)	2) sustainment (<i>vicāra</i>)
3) perception (<i>saññā</i>)	7) attention (<i>manasikāra</i>)	3) decision (<i>adhimokkha</i>)
4) volition (<i>cetanā</i>)		4) energy (<i>virīya</i>)
		5) joy (<i>pīti</i>)
		6) desire (<i>chanda</i>)
Fourteen Unwholesome Mental Factors (<i>akusala-cetasika</i>)		
1) <u>delusion</u> ⁹⁴ (<i>moha</i>)	6) wrong view (<i>ditthi</i>)	11) remorse (<i>kukkucca</i>)
2) <u>consciencelessness</u> (<i>ahiri</i>)	7) conceit (<i>māna</i>)	12) sloth (<i>thina</i>)
3) <u>shamelessness</u> (<i>anottappa</i>)	8) hatred (<i>dosa</i>)	13) torpor (<i>middha</i>)
4) <u>restlessness</u> (<i>uddhacca</i>)	9) envy (<i>issā</i>)	14) scepticism (<i>vicikicchā</i>)
5) <u>greed</u> (<i>lobha</i>)	10) possessiveness (<i>macchariya</i>)	
Twenty-Five Beautiful Mental Factors (<i>sobhana-cetasika</i>)		
NINETEEN BEAUTIFUL UNIVERSALS (<i>sobhana-sādhāraṇa</i>)		
1) faith (<i>saddhā</i>)	10) lightness of [mental] body (<i>kāya-lahutā</i>)	
2) mindfulness (<i>sati</i>)	11) lightness of consciousness (<i>citta-lahutā</i>)	
3) conscience (<i>hiri</i>)	12) flexibility of [mental] body (<i>kāya-mudutā</i>)	
4) shame (<i>ottapa</i>)	13) flexibility of consciousness (<i>citta-mudutā</i>)	
5) non-greed (<i>a-lobha</i>)	14) wieldiness of [mental] body (<i>kāya-kammaññatā</i>)	
6) non-hatred (<i>a-dosa</i>)	15) wieldiness of consciousness (<i>citta-kammaññatā</i>)	
7) ever-evenness (<i>tatra-majjhataṭṭā</i>)	16) proficiency of [mental] body (<i>kāya-pāguññatā</i>)	
8) tranquillity of [mental] body (<i>kāya-passaddhi</i>)	17) proficiency of consciousness (<i>citta-pāguññatā</i>)	
9) tranquillity of consciousness (<i>citta-passaddhi</i>)	18) rectitude of [mental] body (<i>kāya-ujukatā</i>)	
	19) rectitude of consciousness (<i>citta-ujukatā</i>)	
THREE ABSTINENCES (<i>virati</i>)	TWO IMMEASURABLES (<i>appamaññā</i>)	NON-DELUSION (<i>a-moha</i>)
1) Right Speech (<i>Sammā-Vācā</i>)	1) compassion (<i>karuṇā</i>)	1) wisdom faculty (<i>paññ-indriya</i>)
2) Right Action (<i>Sammā-Kammanta</i>)	2) sympathetic joy (<i>muditā</i>)	
3) Right Livelihood (<i>Sammā-Ājīva</i>)		
(7 + 6 + 14 + 19 + 3 + 2 + 1 = 52 mental factors)		

A mental factor does not arise alone. It arises always together with consciousness and certain other mental factors. Together with, for example, eye consciousness, there arises only seven mental factors. Together with, for example, supramundane consciousness associated with the first jhāna, there arises as many as thirty-six mental factors.

There are a total of eighty-nine types of consciousness, and they can be classified as either wholesome, unwholesome, or indeterminate. They can also be classified as of the sensual sphere (*kām-āvacara*), of the fine-material sphere (*rūp-āvacara*), or of the immaterial sphere (*arūp-āvacara*). Finally, they can be classified as either mundane (*lokiya*) or supramundane (*lokuttarā*). Every type of consciousness, however, knows its own object: that is the characteristic of consciousness. So consciousness alone is, in fact, of one type only. But according to those various classifications as well as the associated mental factors, there are eighty-nine types of consciousness.

⁹⁴ The four mental factors that are underlined with a wavy line arise with all unwholesome consciousnesses.

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THE EIGHTY-NINE TYPES OF CONSCIOUSNESS (*CITTA*)

MUNDANE (81)					SUPRAMUNDANE (8) #
UNWHOLESOME (12)	UNROOTED (18)	SENSUAL-SPHERE BEAUTIFUL (24) †		FINE-MATERIAL (15)	IMMATERIAL (12)
<p>Greed-Rooted (<i>lobha-mūla</i>)</p> <p>1) + pleasure + view unprompted 2) + pleasure + view prompted 3) + pleasure – view unprompted 4) + pleasure – view prompted 5) + equanimity + view unprompted 6) + equanimity + view prompted 7) + equanimity – view unprompted 8) + equanimity – view prompted</p> <p>Hatred-Rooted (<i>dosa-mūla</i>)</p> <p>1) + displeasure + aversion unprompted 2) + displeasure + aversion prompted</p> <p>Delusion-Rooted (<i>moha-mūla</i>)</p> <p>1) + equanimity + scepticism 2) + equanimity + restlessness</p>	<p>Unwholesome Resultant (<i>akusala-vipāka</i>)</p> <p>1) + equanimity eye- 2) + equanimity ear- 3) + equanimity nose- 4) + equanimity tongue- 5) + pain body- 6) + equanimity receiving- 7) + equanimity investigating-</p> <p>Wholesome Resultant (<i>kusala-vipāka</i>)</p> <p>1) + equanimity eye- 2) + equanimity ear- 3) + equanimity nose- 4) + equanimity tongue- 5) + happiness body- 6) + equanimity receiving- 7) + pleasure investigating- 8) + equanimity investigating-</p> <p>Functional (<i>kriyā</i>)</p> <p>1) + pleasure[^] smile-producing 2) + equanimity five-door adverting 3) + equanimity mind-door adverting</p>	<p>(Great) Wholesome (<i>Mahā·</i>) (<i>kusala</i>)</p> <p>1) + pleasure + knowledge unprompted 2) + pleasure + knowledge prompted 3) + pleasure – knowledge unprompted 4) + pleasure – knowledge prompted 5) + equanimity + knowledge unprompted 6) + equanimity + knowledge prompted 7) + equanimity – knowledge unprompted 8) + equanimity – knowledge prompted</p> <p>(Great) Resultant (<i>Mahā·</i>) (<i>vipāka</i>)</p> <p>1) + pleasure + knowledge unprompted 2) + pleasure + knowledge prompted 3) + pleasure – knowledge unprompted 4) + pleasure – knowledge prompted 5) + equanimity + knowledge unprompted 6) + equanimity + knowledge prompted 7) + equanimity – knowledge unprompted 8) + equanimity – knowledge prompted</p> <p>(Great) Functional[^] (<i>Mahā·</i>) (<i>kriyā</i>)</p> <p>1) + pleasure + knowledge unprompted 2) + pleasure + knowledge prompted 3) + pleasure – knowledge unprompted 4) + pleasure – knowledge prompted 5) + equanimity + knowledge unprompted 6) + equanimity + knowledge prompted 7) + equanimity – knowledge unprompted 8) + equanimity – knowledge prompted</p>	<p>Wholesome (<i>kusala</i>)</p> <p>1) 1st jhāna 2) 2nd jhāna 3) 3rd jhāna 4) 4th jhāna 5) 5th jhāna</p> <p>Resultant (<i>vipāka</i>)</p> <p>1) 1st jhāna 2) 2nd jhāna 3) 3rd jhāna 4) 4th jhāna 5) 5th jhāna</p> <p>Functional[^] (<i>kriyā</i>)</p> <p>1) 1st jhāna 2) 2nd jhāna 3) 3rd jhāna 4) 4th jhāna 5) 5th jhāna</p>	<p>Wholesome (<i>kusala</i>)</p> <p>1) boundless space base 2) boundless consciousness base 3) nothingness base 4) neither perception nor non-perception base</p> <p>Resultant (<i>vipāka</i>)</p> <p>1) boundless space base 2) boundless consciousness base 3) nothingness base 4) neither perception nor non-perception base</p> <p>Functional[^] (<i>kriyā</i>)</p> <p>1) boundless space base 2) boundless consciousness base 3) nothingness base 4) neither perception nor non-perception base</p>	<p>Wholesome (<i>kusala</i>)</p> <p>1) Stream-Entry Path 2) Once-Return Path 3) Non-Return Path 4) Arahant Path</p> <p>Resultant (<i>vipāka</i>)</p> <p>1) Stream-Entry Fruition 2) Once-Return Fruition 3) Non-Return Fruition 4) Arahant Fruition</p> <p># The supramundane types of consciousness (shaded grey) are not the object of vipassanā. ^ These functional types of consciousness arise in, and are the object of vipassanā for, only an Arahant. † These are also called the great wholesome (<i>mahā-kusala</i>), great resultants (<i>mahā-vipāka</i>), etc.</p>
<p>SUMMARY: unwholesome 12 wholesome 21 resultant 36 functional 20 89</p> <p>The unwholesome and wholesome are the impulsion consciousnesses in a non-Arahant's mental process.</p>					

In the '*Mahā-Sati-Paṭṭhāna Sutta*', The Buddha describes mentality meditation on feeling under feeling contemplation (*vedanā-ānupassanā*), and meditation on the remaining mental factors He describes under dhammas contemplation (*dhammā-ānupassanā*): for example, unwholesome mental factors under the section on the five hindrances (*nīvaraṇa*), and wholesome factors under the enlightenment factors (*bojjh-aṅga*). Also under the aggregates section, The Buddha describes the bhikkhu's contemplating the feeling aggregate (*vedanā-kkhandha*), perception aggregate (*saññā-kkhandha*), and formations aggregate (*saṅkhāra-kkhandha*) (which is the remaining fifty mental factors).

Mentality meditation on consciousness, The Buddha describes under consciousness contemplation (*cittā-ānupassanā*). There, He speaks of, for example, contemplation of lustful consciousness (*sa-rāgaṃ cittaṃ*) and unlustful consciousness (*vīta-rāgaṃ cittaṃ*). It is contemplation of consciousness associated with greed, and then contemplation of the wholesome, resultant, and functional types of consciousness. The Buddha speaks also of, for example, contemplation of exalted consciousness (*mahaggataṃ cittaṃ*), and unexalted consciousness (*a-mahaggataṃ cittaṃ*). It is contemplation of fine-material and immaterial jhāna consciousnesses, and then contemplation of the sensual-sphere types of consciousness. That way, The Buddha describes all eighty-one types of mundane consciousness as eight pairs of consciousness. The remaining eight supramundane types of consciousness, however, are not the object of vipassanā.

Some consciousnesses arise within a mental process (*citta-vīthi*), as process consciousnesses (*vīthi-citta*). Some consciousnesses arise outside a mental process, as the process separate (*vīthi-mutta*). We mentioned this earlier, when we discussed falling into the bhavaṅga.

There are six types of mental process (*citta-vīthi*). The first five are the eye-door, ear-door, nose-door, tongue-door, and body-door processes, whose respective objects are sights, sounds, smells, tastes, and tangibles. These five types of mental process are together called the 'five-door process' (*pañca-dvāra-vīthi*). The sixth type of mental process has all phenomena as its object (including Nibbāna), and is called the 'mind-door process' (*mano-dvāra-vīthi*). In between these six types of process, arises the process-separate type of consciousness. In one life, it takes always the same object from the last mental process of one's past life. It is the first type of consciousness to arise in one life, as the rebirth-linking consciousness. For the duration of that life, it then arises in-between mental processes, as the *bhavaṅga* consciousness that we mentioned earlier. And it is then the last type of consciousness to arise in one life, as the death consciousness.

Each mental process is made up of a series of different types of consciousness. They arise in accordance with the natural law of consciousness (*citta-niyāma*). And to discern mentality, you need to see them as they arise in the order of that natural law. To do this, you need to have developed strong and powerful concentration, either with a samatha subject or with four-element meditation. Here again, we shall discuss the meditator who has developed the fourth *ān-āpāna* jhāna, using it as her or his insight-basis jhāna (*vipassanā-pādaka-jjhāna*).

DISCERNING THE JHĀNA-ATTAINMENT MENTAL-PROCESS

If you have attained jhāna with, for example, *ān-āpāna-sati* (mindfulness of breathing), the best place to begin your mentality meditation is by discerning the jhāna factors, and then the jhāna consciousness and remaining mental factors: discerning the phenomena of jhāna (*jhāna-dhamma*).

Why should you begin this way? Firstly, because when developing jhāna, you discerned the five jhāna factors, which means you have some experience in discerning those mental factors. Secondly, the jhāna consciousnesses of a jhāna-attainment process (jhāna impulses (*jhāna-javana*)) arise many thousand million times in succession, and are therefore prominent, and easy to discern. This is in contrast to a sensual-sphere process (*kām-āvacara-vīthi*), where the impulses arise only seven times in succession.

To discern the jhāna mentality you begin by re-establishing the first jhāna with, for example, *ān-āpāna-ssati*, till the light of wisdom is bright, brilliant, and radiant. Emerge from the jhāna and discern the five jhāna factors as you did earlier when you developed mastery of the first jhāna.⁹⁵ The five jhāna factors are:

- | | |
|-----------------------------------|-----------------------------------------|
| 1) application (<i>vitakka</i>) | 4) happiness (<i>sukha</i>) |
| 2) sustainment (<i>vicāra</i>) | 5) one-pointedness (<i>ek-aggatā</i>) |
| 3) joy (<i>pīti</i>) | |

You must practise until you can discern all five jhāna factors at once in as many first-jhāna impulse-consciousness (*javana-citta*) as you can among the many thousand million jhāna consciousnesses that arise in a jhāna-attainment process.

There are thirty-four mental formations at the arising of a jhāna consciousness: one first-jhāna consciousness and then thirty-three mental factors, including the five jhāna factors. And you need to discern all thirty-four mental formations. Once you have become skilled at discerning the five jhāna factors, you then begin with either consciousness (*viññāna*), the mental-factor contact (*phassa*), or the mental-factor feeling (*vedanā*): choose the one that is most prominent.

Say you want to begin with consciousness (*viññāna*). You re-establish your first *ān-āpāna* jhāna, emerge from it, and then discern the jhāna consciousnesses as they arise successively many million times. Then again re-establish your first *ān-āpāna* jhāna, emerge from it, and now discern consciousness plus contact. Follow this procedure to discern all first thirty-four types of mental formations of each first-jhāna impulse consciousness: first one mental forma-

⁹⁵ <See 'The Five Masteries', p.38.>

tion; then add one so you discern two; add one so you discern three; add one so you discern four, etc., up to thirty-four. Each time re-establish your first jhāna, emerge, and add one more mental formation, until there are thirty-four. This is vipassanā on consecutive phenomena (*anupada-dhamma-vipassanā*), described by The Buddha in the '*Anupada-Sutta*' of the *Majjhima-Nikāya*.

After discerning the thirty-four mental formations of the first jhāna, discern all the different types of mental formation of the sequence of six types of consciousness that comprises a mind-door process (*mano-dvāra-vīthi*) of the first jhāna. And when you have completed your analysis of all the mentality of the first jhāna, you need, in the same way, to discern and analyse the mentality of the second, third, and fourth *ān-āpāna* jhānas, and any other jhānas you may have attained.

The Jhāna-Attainment Process (*Jhāna-Samāpatti-Vīthi*) (the four fine-material jhānas/four immaterial jhānas)*

CONSCIOUSNESS MOMENT <i>Citta-Kkhana</i>	⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒	⇒	(After the mental process) ⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒
OBJECT <i>Ārammaṇa</i>	Previous life's near-death object	Jhāna Object <i>Jhān-Ārammaṇa</i>								Previous life's near-death object
CONSCIOUSNESS <i>Citta</i>	Life-Continuum <i>Bhavaṅga</i>	Mind-Door Adverting <i>Mano-Dvār-Āvajjana</i>	1st Impulsion <i>Javana</i>	2nd Impulsion <i>Javana</i>	3rd Impulsion <i>Javana</i>	4th Impulsion <i>Javana</i>	Very Many Thousand Million Impulsions <i>Javana</i>	Life-Continuum <i>Bhavaṅga</i>	↑↓	↑↓
		↑↓	↑↓	↑↓	↑↓	↑↓	↑↓	↑↓	↑↓	↑↓
SPHERE <i>Āvacāra</i>	Resultant <i>Vipāka</i>	Functional <i>Kiriya</i>	Preparation <i>Parikamma</i>	Access <i>Upacāra</i>	Conformity <i>Anuloma</i>	Change-of-Lineage <i>Gotrabhu</i>	Absorption <i>Appanā</i>	Resultant <i>Vipāka</i>	Sensual-/ Fine-Material-/ Immaterial- <i>Kāma-/Rūpa-/Arūpa-</i>	Sensual-/ Fine-Material-/ Immaterial- <i>Kāma-/Rūpa-/Arūpa-</i>
						Kamma				
BASE <i>Vatthu</i>								Heart <i>Hadaya</i>		

* The jhāna-attainment process may take place on any of three planes: the sensual-, fine-material-, or immaterial plane. All details given here are based on VSM.iv.69 'Paṭhama-Jhāna-Kathā' ('Discussion of the First Jhāna') PP.iv.74-78.

Here, the three preparatory impulses to the first, second, and third jhāna all have thirty-four mental formations, whereas preparatory to the fourth jhāna, they have only thirty-three mental formations: no joy (*pīti*).

Mental Phenomena at the Arising of Jhāna Consciousness (*jhāna-citta*)⁹⁶

MENTAL PHENOMENON (<i>nāma-dhamma</i>)	CONSCIOUSNESS (<i>citta</i>)	MIND-DOOR ADVERTING <i>Mano·Dvār·</i> <i>Āvajjana</i>	FOUR PREPARATORY IMPULSIONS <i>Parikamma·</i> <i>Javana</i>			JHĀNA IMPULSIONS <i>Jhāna·</i> <i>Javana</i>			FOUR PREPARATORY IMPULSIONS <i>Parikamma·</i> <i>Javana</i>			JHĀNA IMPULSIONS <i>Jhāna·</i> <i>Javana</i>
						1st	2nd	3rd				4th
CONSCIOUSNESS (<i>citta</i>)												
MENTAL FACTORS (<i>cetasika</i>)												
UNIVERSALS (<i>sabba-citta-sādhāraṇa</i>)												
1. contact (<i>phassa</i>)												
2. <u>feeling</u> (<i>vedanā</i>)		equanimity (<i>upekkhā</i>)	happiness (<i>sukha</i>)	happiness (<i>sukha</i>)	happiness (<i>sukha</i>)	happiness (<i>sukha</i>)	happiness (<i>sukha</i>)	happiness (<i>sukha</i>)	equanimity (<i>upekkhā</i>)	equanimity (<i>upekkhā</i>)	equanimity (<i>upekkhā</i>)	equanimity (<i>upekkhā</i>)
3. perception (<i>saññā</i>)												
4. volition (<i>cetanā</i>)												
5. <u>one-pointedness</u> (<i>ek-aggatā</i>)												
6. life faculty (<i>jīvit-indriya</i>)												
7. attention (<i>manasikāra</i>)												
SUNDRIES (<i>paṇṇaka</i>)												
1. application (<i>vitakka</i>)												
2. <u>sustainment</u> (<i>vicāra</i>)												
3. decision (<i>adhimokkha</i>)												
4. energy (<i>vīriya</i>)												
5. <u>joy</u> (<i>pīti</i>)												
6. desire (<i>chanda</i>)												
BEAUTIFUL UNIVERSALS (<i>sobhana-sādhāraṇa</i>)												
1. faith (<i>saddhā</i>)												
2. mindfulness (<i>sati</i>)												
3. conscience (<i>hiri</i>)												
4. shame (<i>ottapa</i>)												
5. non-greed (<i>a-lobha</i>)												
6. non-hatred (<i>a-dosa</i>)												
7. ever-evenness (<i>tatra-majjhataṭṭā</i>)												
8. tranquillity of [mental] body (<i>kāya-passaddhi</i>)												
9. tranquillity of consciousness (<i>citta-passaddhi</i>)												
10. lightness of [mental] body (<i>kāya-lahutā</i>)												
11. lightness of consciousness (<i>citta-lahutā</i>)												
12. flexibility of [mental] body (<i>kāya-mudutā</i>)												
13. flexibility of consciousness (<i>citta-mudutā</i>)												
14. wieldiness of [mental] body (<i>kāya-kammaññatā</i>)												
15. wieldiness of consciousness (<i>citta-kammaññatā</i>)												
16. proficiency of [mental] body (<i>kāya-pāguññatā</i>)												
17. proficiency of consciousness (<i>citta-pāguññatā</i>)												
18. rectitude of [mental] body (<i>kāy-ujukatā</i>)												
19. rectitude of consciousness (<i>citt-ujukatā</i>)												
NON-DELUSION (<i>a-moha</i>)												
1. WISDOM FACULTY (<i>paññ-indriya</i>)												
Total mental formations		12	34	34	32	31	33	31				

⁹⁶ The mental factors that are underlined are the five jhāna factors <see 'The First Jhāna', p.38, and discussion just preceding>.

Mental/Material Phenomena at the Arising of Jhāna Consciousness (*jhāna-citta*)

CONSCIOUSNESS <i>Citta</i>	Mind-Door Adverting <i>Mano-Dvār- Āvajjana</i>	Preparation <i>Parikamma</i>	Access <i>Upacāra</i>	Conformity <i>Anuloma</i>	Change-of-Lineage <i>Gotrabhu</i>	Very Many Thousand Million Absorption Impulsions <i>Appanā-Javana</i>
1st Jhāna	12	34	34	34	34	34
2nd Jhāna	12	34	34	34	34	32 (application/sustainment)
3rd Jhāna	12	34	34	34	34	31 (joy)
4th Jhāna	12	33	33	33	33	31 (happiness ⇔ equanimity)
BASE <i>Vatthu</i>	63	63	63	63	63	63

Once you have discerned and analysed all the mental formations of the four *ān-āpāna* jhānas, you need also to discern and analyse any other jhānas of other meditation subjects that you have attained. If you have attained the immaterial jhānas, you do the same.

Having become skilful at discerning those many types of mentality, you then need to discern the mental formations of the five-door processes and their subsequent mind-door processes: taking a sight as object, sound, odour, flavour, and tangible.

That way, you are able to discern and define all the types of consciousness within your reach. Which types of consciousness are beyond your reach? There are eighteen types of functional consciousness that arise in only an Arahant, so until you are Arahant, those eighteen types of consciousness are excluded from your vipassanā range. Then there are the eight types of supramundane consciousness which (as we mentioned before) are not the object of vipassanā. Eighty-nine minus eighteen minus eight leaves sixty-three types of consciousness that you at this stage need to discern and define.⁹⁷

⁹⁷ SIXTY-THREE: this is a general statement, since the five types of fine-material- and four types of immaterial jhāna wholesome consciousnesses are out of reach to one without jhāna, and their corresponding types of resultant (rebirth-linking) consciousness are out of reach to the one unable to discern the arising of such consciousness in a past life as a fine-material- or immaterial sphere brahma.

The Five-Door Process (*pañca-dvāra-vīthi*) (eye-/ear-/nose-/tongue-/body-door process: example is eye-door process (*cakkhu-dvāra-vīthi*).

CONSCIOUSNESS MOMENT <i>Citta-Kkhana</i>	(Before the mental process)							(After the mental process)											
	1⇒	2⇒	3⇒	4⇒	5⇒	6⇒	7⇒	8⇒	9⇒	10⇒	11⇒	12⇒	13⇒	14⇒	15⇒	16⇒	17⇒		
OBJECT <i>Ārammana</i>	Previous life's near-death object			Sight/Colour Object <i>Rūp-Ārammana</i>														Previous life's near-death object	
CONSCIOUSNESS <i>Citta</i>	Life-Continuum <i>Bhavaṅga</i>			Five-Door Adverting <i>Pañca-Dvār-Āvajjana</i>	Eye Consciousness <i>Cakkhu-Viññāna</i>	Receiving <i>Sampatti-chana</i>	Investigation <i>Santīraṇa</i>	Determining <i>Voṭṭhapana</i>	Impulsion <i>Javana</i>							Registration <i>Tadārammana</i>	Life-Continuum <i>Bhavaṅga</i>		
	Past: Trembling <i>Atīta-Calana</i>			↑ ↓	↑ ↓	↑ ↓	↑ ↓	↑ ↓	1st	2nd	3rd	4th	5th	6th	7th	1st	2nd	↑ ↓	Resultant <i>Vipāka</i>
	↑ ↓			↑ ↓	↑ ↓	↑ ↓	↑ ↓	↑ ↓	Kamma							Resultant <i>Vipāka</i>	Resultant <i>Vipāka</i>		
BASE <i>Vatthu</i>	Heart <i>Hadaya</i>			Functional <i>Kiriya</i>	Resultant <i>Vipāka</i>	Functional <i>Kiriya</i>	Functional <i>Kiriya</i>	Functional <i>Kiriya</i>	Heart <i>Hadaya</i>							Heart <i>Hadaya</i>	Eye <i>Cakkhu</i>		

CONTEMPLATING AS 'MENTALITY'

Again, the purpose of discerning and defining the various mental formations of the fine-material sphere and sensual-sphere mental processes is in order to understand that the mind is nothing other than those types of mentality arising, standing, and perishing: there is no soul, no self, etc. That is why you need now to contemplate them all as just mentality (*nāma*).

Again discern all the mental formations of the first-jhāna mental process, the second-jhāna mental process, etc. Discern all those types of mentality (*nāma*) for each type of process, and define them according to their characteristic of bending towards and adhering to the object (*namana*).

CONTEMPLATING AS 'MENTALITY-MATERIALITY'

Having now discerned and defined mentality, you need to discern and analyse the materiality that they depend upon. You use your skill in four-elements meditation to discern and analyse the heart decad-kalāpas dependent on which the sensual-sphere mind-door processes and jhāna processes arise. And you discern and analyse the eye through which the sight is seen (the internal base), and the sight that is seen (the external base), the ear and the sound, etc.

Afterwards, you discern and define both mentality and materiality as 'mentality-materiality (*nāma-rūpa*)', 'mentality-materiality (*nāma-rūpa*)', etc.

SUMMARY AND CONCLUSION

Let us then summarize what you have so far done. You have done three things:

- 1) You have discerned mentality internally and defined it as 'mentality'.
- 2) You have discerned materiality internally and defined it as 'materiality'.
- 3) You have discerned mentality and materiality together internally and defined them as 'mentality-materiality'.

But it is not enough to discern and define mentality and materiality internally. You need also to discern and define mentality and materiality externally. That is, you need also to discern and define the mentality and materiality of other beings.

Seeing mentality and materiality together internally and externally, you must contemplate them as: 'No man, no woman, no *deva*, no *brahmā*, no self: only mentality and materiality.'

Then have you completed the first stage of vipassanā as described in the '*Mahā-Sati-Paṭṭhāna Sutta*', which is contemplating the mentality body and materiality body internally and externally:

- [1.1] **Thus he abides contemplating the body in the body internally** (*ajjhataṃ*),
 [1.2] **or he abides contemplating the body in the body externally** (*bahiddhā*),
 [1.3] **or he abides contemplating the body in the body internally and externally** (*ajjhata-bahiddhā*).

This vipassanā knowledge is also called the mentality-materiality definition knowledge (*nāma-rūpa-pariccheda-ñāṇa*).

THE NOBLE EIGHTFOLD PATH OF VIPASSANĀ: THE FIRST STAGE

As we mentioned earlier, during mundane vipassanā meditation, one is developing the mundane Noble Eightfold Path. At any time when you know ultimate materiality or ultimate mentality, we may say the eight factors have arisen. Their object is then either a material phenomenon or a mental phenomenon.

For example, when you discern and define the mental formations of the first jhāna, the eight factors take as object those jhāna phenomena (*jhāna-dhamma*). And again, although the three morality factors Right Speech, Right Action, and Right Livelihood do not in fact take as object any jhāna phenomenon, we include them, because before you undertook vipassanā meditation, you undertook either the five, eight, nine, or ten precepts, or the bhikkhū's two-hundred and twenty-seven precepts, etc. Thus, we have eight factors:

- 1) Right View (*Sammā-Diṭṭhi*): it penetrates the jhāna phenomenon with wisdom.
- 2) Right Intention (*Sammā-Saṅkappa*): it corresponds to the mental factor application (*vitakka*), which applies the mind to the jhāna phenomenon.
- 3) Right Speech (*Sammā-Vācā*): it has been undertaken beforehand, as the precept not to tell lies, etc.
- 4) Right Action (*Sammā-Kammanta*): it has been undertaken beforehand, as the precept not to kill, etc.
- 5) Right Livelihood (*Sammā-Ājīva*): it has been undertaken beforehand, as the same precepts.
- 6) Right Effort (*Sammā-Vāyāma*): it makes effort to penetrate the jhāna phenomenon, to apply the mind to it, to be mindful of it, and to concentrate on it.
- 7) Right Mindfulness (*Sammā-Sati*): it is mindful of the jhāna phenomenon, and does not allow the other factors to leave the jhāna phenomenon.
- 8) Right Concentration (*Sammā-Samādhi*): it concentrates on the jhāna phenomenon.

That is how the eight factors of the Noble Eightfold Path arise during the practice of vipassanā, the first stage.

VIPASSANĀ MEDITATION: SECOND STAGE

Then there is the second stage of vipassanā:

- [2.1] **He abides contemplating originating phenomena** (*samudaya-dhammā*) **in the body;**
 [2.2] **or he abides contemplating perishing phenomena** (*vaya-dhammā*) **in the body;**
 [2.3] **or he abides contemplating [both] originating&perishing** (*samudaya-vaya-dhammā*) **phenomena in the body.**

THE TWO TYPES OF RISE AND PERISH

According to the *Visuddhimagga* and *Paṭisambhidāmagga*, there are two types of rise&perish:⁹⁸

- 1) Causal rise&perish (*paccayato udaya-bbaya*):
 - i) when you see that because of ignorance, formations arise, and because of formations, consciousness arises, etc., that is direct knowledge of the causal arising of the aggregates: dependent origination in regular order (*anuloma*).
 - ii) when you see that with the cessation of ignorance, formations cease, and with the cessation of formations, consciousness ceases, that is direct knowledge of the causal perishing of the aggregates: dependent origination in negative order (*paṭiloma*).
- 2) Momentary rise&perish (*khaṇato udaya-bbaya*): this refers to the aggregates' moment by moment arising, perishing, and becoming otherwise: their characteristic of impermanence.

Seeing these two types of rise&perish makes up the second stage of your vipassanā practice.

Causal rise&perish needs to be discerned in order to overcome the wrong view (*micchā-ditṭhi*) of an eternal self or soul, and to overcome the wrong view of annihilation after death. You need to see with your own direct knowledge that birth and death occur dependent on causes, and that the remainderless cessation of birth and death occurs when those causes cease. That is dependent origination in regular order (*anuloma-paṭicca-samuppāda*) and negative order (*paṭiloma-paṭicca-samuppāda*). We mentioned it in our preface.⁹⁹

DEPENDENT ORIGATION IN REGULAR ORDER

And what, bhikkhus, is the Noble Truth of the Origin of Suffering?

- [1] **Because of ignorance** (*avijjā-paccayā*), **formations** [come into existence] (*saṅkhārā*);
- [2] **because of formations, consciousness** (*saṅkhāra-paccayā viññānaṃ*);
- [3] **because of consciousness, mentality-materiality** (*viññāna-paccayā nāma-rūpaṃ*);
- [4] **because of mentality-materiality, the six bases** (*nāma-rūpa-paccayā saḷāyatanaṃ*);
- [5] **because of the six bases, contact** (*saḷāyatana-paccayā phasso*);
- [6] **because of contact, feeling** (*phassa-paccayā vedanā*);
- [7] **because of feeling, craving** (*vedanā-paccayā taṇhā*);
- [8] **because of craving, clinging** (*taṇhā-paccayā upādānaṃ*);
- [9] **because of clinging, existence** (*upādāna-paccayā bhavo*);
- [10] **because of existence, birth** (*bhava-paccayā jāti*);
- [11] **because of birth** (*jāti-paccayā*),
- [12] **ageing&death** (*jarā-maraṇaṃ*), **sorrow** (*soka*), **lamentation** (*parideva*), **pain** (*dukkha*), **displeasure** (*domanass-*), and **despair** (*upāyāsā*) **come into existence** (*sambhavanti*).

Such is the origination (*samudayo*) **of this whole mass of suffering.**

This is called, bhikkhus, the Noble Truth of the Origin of Suffering (*Dukkha-Samudayaṃ Ariya-Saccaṃ*).

DEPENDENT ORIGATION IN NEGATIVE ORDER

And what, bhikkhus, is the Noble Truth of the Cessation of Suffering (*Dukkha-Nirodhaṃ Ariya-Saccaṃ*)?

- [1] **With ignorance's remainderless fading away and cessation** (*avijjāya tveva asesavirāga-nirodhā*), **there is formations' cessation** (*saṅkhāra-nirodho*);
- [2] **with formations' cessation, there is consciousness's cessation** (*saṅkhāra-nirodhā, viññāna-nirodho*);
- [3] **with consciousness's cessation, there is mentality-materiality's cessation** (*viññāna-nirodhā, nāma-rūpa-nirodho*);
- [4] **with mentality-materiality's cessation, there is the six bases's cessation** (*nāma-rūpa-nirodhā, saḷāyatana-nirodho*);
- [5] **with the six bases' cessation, there is contact's cessation** (*saḷāyatana-nirodhā, phassa-nirodho*);
- [6] **with contact's cessation, there is feeling's cessation** (*phassa-nirodhā, vedanā-nirodho*);
- [7] **with feeling's cessation, there is craving's cessation** (*vedanā-nirodhā, taṇhā-nirodho*);
- [8] **with craving's cessation, there is clinging's cessation** (*taṇhā-nirodhā, upādāna-nirodho*);
- [9] **with clinging's cessation, there is existence's cessation** (*upādāna-nirodhā, bhava-nirodho*);
- [10] **with existence's cessation, there is birth's cessation** (*bhava-nirodhā, jāti-nirodho*);
- [11] **with birth's cessation** (*jāti-nirodhā*),

⁹⁸ The entire subsequent discussion derives from VsM.xx.724-731 '*Udaya-Bbaya-Ñāna-Kathā*' ('Discussion of the Rise&Perish Knowledge') (and VsMT), which refers to PsM.I.i.6 (§50) '*Udaya-Bbaya-Ñāna-Niddeso*' ('Exposition of the Rise&Perish Knowledge'), both of which are referred to by the commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta (§383).

⁹⁹ <Quoted also under 'The Noble Truth of the Origin of Suffering Needs to be Abandoned', p.6, and 'The Noble Truth of the Cessation of Suffering Needs to Be Realized', p.7.>

[12] ageing&death (*jarā-marāṇa*), sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), displeasure (*domanassa*), and despair (*upāyāsā*) cease (*nirujjhanti*).

Such is the cessation (*nirodho*) of this whole mass of suffering.

This is called, bhikkhus, the Noble Truth of the Cessation of Suffering.

DISCERNING DEPENDENT ORIGATION IN REGULAR ORDER

It is not enough, however, just to have faith that birth and death occur dependent on causes, and that the remainderless cessation of birth and death occurs when those causes cease. Vipassanā knowledge requires at all times direct knowledge: one's own direct practical knowledge. Otherwise, the Noble Truth of the Origin of Suffering cannot be abandoned, nor can the Noble Truth of the Cessation of Suffering be realized.

How then do you discern dependent origination in regular and negative order? We have already discussed how to discern mentality (*nāma*), and materiality (*rūpa*). If you are able to discern mentality and materiality in the way we described, you will also be able to discern their causes. Discerning mentality and materiality and their causes is the same as to say discerning dependent origination (*paṭicca-samuppāda*).

The Buddha taught four methods to discern dependent origination, according to the character of His listeners, and there is a fifth method taught by the Venerable Sāriputta, recorded in the *Paṭisambhidā-Magga*. It would take some time to explain the many methods in detail, so we shall look at only the two methods we usually teach at the Pa-Auk meditation centres. They are what we call the Venerable Sāriputta's fifth method, and then what we call the first method, taught by The Buddha, in for example, the '*Mahā-Nidāna Sutta*' on the *Dīgha-Nikāya*, and the '*Nidāna-Vagga*' in the *Saṃyutta-Nikāya*.

Both methods involve discerning the five aggregates (*pañca-kkhandha*) of the present, of the past, and of the future, how causes and effects operate over those three periods: three lives. You discern which is cause and which is effect. When you can do this, you can also learn how to discern dependent origination in the other ways taught in the suttas and commentaries.

THE FIFTH METHOD

THE THREE ROUNDS

According to the fifth method, dependent origination is described as three rounds (*vaṭṭa*): two rounds of causes (altogether five), and one round of results (altogether five):

- 1) The defilements round (*kilesa-vaṭṭam*): it is the recurrence of the unwholesome mental factors of ignorance (*avijjā*), craving (*taṇhā*), and clinging (*upādāna*). Craving and clinging are both manifestations of the mental factor greed (*lobha*).
- 2) The kamma round (*kamma-vaṭṭam*): it is the recurrence of kamma formations (*sarikhāra*) and existence (*bhava*), which is here kamma existence (*kamma-bhava*). The kamma formations that you perform produce a kammic potency that then exists in your mentality-materiality continuity. It is called the kammic potency (*kamma-satti*). It includes the kammic potency of kamma performed thousands of aeons ago, and just five minutes ago.
- 3) The result round (*vipāka-vaṭṭam*): it is the recurrence of consciousness (*viññāṇa*), mentality-materiality (*nāma-rūpa*), the six bases (*saḷāyatana*), contact (*phassa*), and feeling (*vedanā*). It is the results of past kamma. In other words, the recurrence of birth (*jāti*), ageing&death (*jarā-marāṇa*), sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), displeasure (*domanassa*), and despair (*upāyāsā*).

Because of the arising of the defilements round, there arises the kamma round. And because of the arising of the kamma round, there arises the results round. That is how the twelve factors of dependent origination in regular order may be seen as three rounds made up of five causes and five effects.

FIVE CAUSES	FIVE EFFECTS
1) ignorance (<i>avijjā</i>)	1) consciousness (<i>viññāṇa</i>)
2) craving (<i>taṇhā</i>)	2) mentality-materiality (<i>nāma-rūpa</i>)
3) clinging (<i>upādāna</i>)	3) six bases (<i>saḷāyatana</i>)
4) formations of kamma (<i>sarikhāra</i>)	4) contact (<i>phassa</i>)
5) kamma existence (<i>kamma-bhava</i>) (kammic potency)	5) feeling (<i>vedanā</i>)

The five causes are the accumulation of wholesome and unwholesome kamma, life after life. Their kammic potency produces the five effects, the results of the kamma, in future lives. Birth and life are nothing other than the arising of five effects because of past five causes: there is no self, no soul, no eternal existence, and no annihilation. At death, the five effects of one life stop, and then new five effects arise because of other past five causes, producing a new birth and life.

The five causes, accumulated in past lives, produce the five effects in this very life. Other five causes, accumulated in this very life, together with five causes from past lives, will produce other five effects in future lives. If the five causes are wholesome kamma, the five effects will produce a happy life. If the five causes are unwholesome kamma, the five effects will produce an unhappy life. The workings of these five causes and five effects have operated in countless past lives, and will continue to operate into the future so long as one has not attained Arahantship.

The discernment of dependent origination involves seeing this sequence of five causes and five effects, working as two rounds of causes and one round of effects. You begin with discernment of the past.

HOW TO DISCERN CAUSAL ARISING

To discern the past, you begin by making an offering of either candles, flowers, or incense at a pagoda, or to a Buddha image. You should make a wish for the rebirth you desire, for example, to become a bhikkhu, nun, man, woman, or deva. If you want to be reborn as a brahma, you should re-establish the *ān·āpāna* jhāna you prefer, and then make a wish for the rebirth as a brahma.

Afterwards, you should go and sit in meditation, and enter the fourth jhāna, until the light of wisdom is bright, brilliant, and radiant. Then you discern internal and external mentality-materiality (*nāma-rūpa*) again and again. This is necessary, because the discernment of past mentality-materiality is similar to the discernment of external mentality-materiality. So if you cannot discern external mentality-materiality, you will have great difficulty discerning past mentality-materiality.

Then you should discern the mentality-materiality that occurred when you made the offering at the pagoda or Buddha image or when you entered your *ān·āpāna* jhāna: you discern them as external objects. Then the image of your offering or entering jhāna will appear: you should then discern the four elements in that image.

When the image breaks into *rūpa kalāpas*, you discern all the different types of materiality of the six doors, especially the sixty-three types of materiality of the heart base. That will enable you to discern the long series of *bhav-aṅga* consciousnesses arising one after the other, in between the arising of mind-door processes. Then you go backwards and forwards along the series of mind-door processes, to find the five causes. First the defilements round, and then the kamma round:

- 1) The defilements round (*kilesa-vaṭṭa*): here, it is the mind-door processes with unwholesome greed-rooted impulsion consciousnesses of wishing to become a bhikkhu, nun, man, woman, or deva, or brahma. You go backwards and forwards along the series of mind-door processes, until you find them. They will have twenty mental formations if there is joy; nineteen if no joy. Included in those mental formations will be the defilements ignorance, craving, and clinging.
- 2) The kamma-round (*kamma-vaṭṭa*): here, it is the mind-door processes with the wholesome impulsion consciousnesses of making an offering to the pagoda or Buddha image: they will have thirty-four or thirty-three mental formations, again with or without joy.

Why is the wish to become, for example, a bhikkhu unwholesome? Because as we explained when discussing *vi-passanā*, according to the ultimate sense there is no man, no woman, no deva, and no brahma, there is only mentality and materiality. The wish to become a bhikkhu arises because of the three defilements ignorance, craving, and clinging:

- 1) ignorance is deludedly to think that 'a bhikkhu' truly exists.
- 2) craving is the desire and longing for life as a bhikkhu.
- 3) clinging is the attachment to life as a bhikkhu.

These three factors, ignorance, craving, and clinging, are associated with all the consciousnesses that make up the defilements round (*kilesa-vaṭṭa*).

Then say you made the wish to become a woman:

- 1) ignorance would be deludedly to think that 'a woman' truly exists.
- 2) craving would be the desire and longing for life as a woman.
- 3) clinging would be the attachment to life as a woman.

Again, if you had instead made a wish to become a brahma:

- 1) ignorance would be deludedly to think that 'a brahma' truly exists.
- 2) craving would be the desire and longing for life as a brahma.
- 3) clinging would be the attachment to life as a brahma.

In the examples, kamma formations (*saṅkhāra*) are the wholesome volition (*kusala-cetanā*) of the offering or the entering into jhāna, and kamma is their kammic potency. Both are found in the consciousnesses that make up the kamma round (*kamma-vaṭṭa*).

Even though the wish you made was unwholesome kamma, it is not the kamma round, because it was performed for the sake of making an offering to the pagoda or Buddha image: because of the arising of the defilements round, there arose the kamma round.

When you are thus able to discern the mentality-materiality of the defilements round and kamma round of the recent past, you should go back to the more distant past, to some time previous to the offering or the entering jhāna, and in the same way discern the mentality-materiality. Then go back a little further again, and repeat the process.

In this way, you discern the mentality-materiality of one day ago, one week ago, one month ago, one year ago, two years ago, three years ago, etc. Eventually you will be able to discern right back to the mentality-materiality associated with the first consciousness of your present life: the rebirth-linking consciousness (*paṭisandhi citta*). That mentality-materiality is the conception of your present life.

When looking for the causes of your conception, you then go back even further, into the previous life. Then you will see either the mentality-materiality at the time near death in your previous life, or the object of the near-death process (*marañ-asanna-vīthi*) of your past life. That is, the last mental process of your past life, before the arising of the death consciousness.

There are three possible objects for the near-death process. Since you have been reborn as a human being, they will be associated with only wholesomeness:

- 1) Kamma: the volitional formations of a wholesome kamma accomplished earlier in the same life or a previous life. For example, you may recollect the happiness associated with offering food to bhikkhus or other receivers, or the happiness and tranquillity associated with meditation.
- 2) Kamma sign (*kamma nimitta*): an object associated with a wholesome kamma accomplished earlier in the same life or a previous life. If you were a doctor in your past life, you may see patients; if you were a devotee of the Triple Gem, you may see a bhikkhu, a Buddha image or hear chanting of the Pali Texts; if you were a meditator, you may see the *paṭibhāga-nimitta* of your past meditation subject.
- 3) Destination sign (*gati nimitta*): a vision of one's destination, where one is about to be reborn. For rebirth as a human rebirth, it was your present mother's womb; like a red carpet.

Here, the object of the last mental process of your past life, is also the object of the first consciousness of your present life: your rebirth-linking consciousness (*paṭisandhi-citta*). The object appears because of the kammic potency that was about to mature at the end of your past life. Its result was your rebirth-linking consciousness. And the object of your rebirth-linking consciousness is then also the object of your present bhavaṅga consciousness, and will be the object of your death consciousness in this life. We mentioned this earlier, when we discussed the bhavaṅga consciousness. (It is because your bhavaṅga consciousness takes that past object, you 'know nothing' when you 'fall into bhavaṅga'.)

When you have discerned the object of the near-death process of your past life, you will then be able to discern also the kamma round that produced this life's resultant aggregates (*vipāka-kkhandha*). The wholesome volition and other mental formations, as well as their kammic potency, which produced your kamma-born materiality (*kamma-jā-rūpa*) and resultant mentality (*vipāka-nāma*). You will then also be able to discern the preceding defilements round: ignorance, craving, and clinging, as well as other mental formations.

That is how you with your own direct knowledge see that because of the five causes, there arose the five results at your conception: because of ignorance, craving, clinging, formations of kamma, and kamma existence (kammic potency), there arose consciousness, mentality-materiality, six bases, contact, and feeling at your present life's conception. But it was not yet six bases. At the conception of a human being, there are only two bases: the mind base and body base. The eye-, ear-, nose-, and tongue base arise later during one's gestation.

That then is how you see the dependent origination of the five aggregates, mentality and materiality. As we mentioned before, it is also called contemplating causal arising (*paccayato udaya*).

HOW TO DISCERN CAUSAL PERISHING

Dependent origination in negative order (*paṭiloma*) is the negation of all the twelve factors of dependent origination. The cause factors are negated with the attainment of Arahantship. Because of the power of the Arahant Path, the defilements round ceases without remainder: ignorance, craving, and clinging cease to be. This is the Final Cessation of defilements, the defilements Parinibbāna (*kilesa-Parinibbāna*). And because of the defilements Parinibbāna, the kamma round ceases to be: the formation of kamma and its kammic potency cease to be. Because those five causes have ceased, the wholesome and unwholesome kammās that the Arahant accumulated before Arahantship, have no more power to produce future existence after death. The five effects of the results round, however, continue to operate until the Arahant dies. The Arahant's death is then decease of Parinibbāna (*Parinibbāna-cuti*), also known as the Final Cessation of aggregates, the aggregates Parinibbāna (*khandha-Parinibbāna*). That means the results round ceases completely without remainder: no more five results.

Now, if you practise vipassanā well, and have sufficiently powerful past *pāramī*, your vipassanā knowledge may become mature, and you may become an Arahant in this life. You may also become an Arahant in a future life.

So long as you are meditating diligently, so long will you be able to see your future attainment of Arahantship. But if you give up meditating, and only enjoy sensual pleasures, that future will change.

Discernment of dependent origination in negative order is discerning that future Arahantship, either in this life or in a future life. It is discerning the future complete cessation of the five causes and five effects as we just explained.

When you are able to know and see dependent origination in both regular order and negative order with your own direct knowledge, that direct knowledge will eradicate the different types of wrong view: eternity views and annihilation views. As long as you are unable to know and see dependent origination in both regular order and negative order with your own direct knowledge, you cannot eradicate those different types of wrong view. That then is discernment of causal rise&perish (*paccayato udaya-bbaya*). Such vipassanā knowledge is also called the cause-apprehension knowledge (*paccaya-pariggaha-ñāṇa*). And at this stage, you will have completed the first of three types of full knowledge that we mentioned earlier: the known full-knowledge (*ñāta-pariññā*).

HOW TO DISCERN MOMENTARY ARISING AND PERISHING

Then there is discernment of momentary rise&perish (*khaṇato udaya-bbaya*). It refers to the aggregates' moment by moment arising, perishing, and becoming otherwise:

- 1) As soon as they arise, the aggregates perish extremely quickly, which is their impermanence characteristic (*anicca-lakkhaṇa*).
- 2) They are always oppressed by this continuous arising and perishing, which is their suffering characteristic (*dukkha-lakkhaṇa*).
- 3) Being in this way impermanent and suffering, says The Buddha, they can have no permanent entity, no permanent self, which is their non-self characteristic (*an-atta-lakkhaṇa*).

Those are the three characteristics (*ti-lakkhaṇa*) that one needs to contemplate in vipassanā. You need to discern them of the five aggregates of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. Likewise, you need to discern the three characteristics of the all (*sabbam*) that we mentioned earlier: the eye base, the sight base, eye consciousness, eye contact, and the feelings arisen because of eye contact, perception, volition, craving, application, etc., for the ear, nose, tongue, body, and mind, etc., including all the formations of the jhāna attainments you have attained, and the twelve factors of dependent origination. Such vipassanā knowledge is also called the comprehension knowledge (*sammasana-ñāṇa*). And since it knows the three characteristics of all these groupings of phenomena, it is also called grouping comprehension (*kalāpa-sammasana*).

At this stage, we usually teach meditators various ways to strengthen their comprehension of the three characteristics of those various groupings of the eleven types of five aggregates. And when the meditator can see them clearly moment by moment, such vipassanā knowledge is called the rise&perish contemplation knowledge (*udaya-bbay-ānupassanā-ñāṇa*).

At this early stage of developing vipassanā meditation, your vipassanā knowledge is what we called tender vipassanā knowledge (*taruṇa-vipassanā-ñāṇa*). And you may at this stage experience light such as you have never experienced before; your knowledge of mentality-materiality may be sharp such as you have never experienced before, and you may also experience joy, tireless tranquillity, very refined happiness, very strong confidence and decision, very well balanced and continuous exertion, very well established mindfulness and equanimity, such as you have never experienced before. And because of your inexperience, you may very easily think these things mean you have attained a Path&Fruition: and you may become attached to them, and develop wrong view and conceit. That is how those things can become what we call insight contaminations (*vipassan-upakkilesa*). They are very dangerous, because they lead you off the right path onto the wrong path. But if you have a sufficiently skilled teacher, you may come to know and see those things as impermanent, suffering, and non-self. That way you are able again to suppress the defilements, get back on the path, and develop what we call strong vipassanā knowledge (*balava-vipassanā-ñāṇa*).

You will then have completed the second stage of vipassanā meditation:

- [2.1] **He abides contemplating originating phenomena (*samudaya-dhammā*) in the body;**
 [2.2] **or he abides contemplating perishing phenomena (*vaya-dhammā*) in the body;**
 [2.3] **or he abides contemplating [both] originating&perishing (*samudaya-vaya-dhammā*) phenomena in the body.**

THE NOBLE EIGHTFOLD PATH OF VIPASSANĀ: THE SECOND STAGE

Here again, as you develop vipassanā meditation of the second stage, you continue your development of the Noble Eightfold Path. At any time when you know one of the three characteristics of either ultimate materiality or ultimate mentality or their causes, we may say the eight factors have arisen. Their object is then either the impermanence characteristic, suffering characteristic, or non-self characteristic of a material phenomenon, a mental phenomenon, or a factor of dependent origination.

For example, when you contemplate the impermanence of ultimate materiality, the eight factors take as object the impermanence of a material phenomenon (*rūpa-dhamma*). Here again, although the three morality factors Right Speech, Right Action, and Right Livelihood do not in fact take as object the impermanence of any phenomenon, we include them, because before you undertook vipassanā meditation, you undertook either the five, eight, nine, or ten precepts, or the bhikkhu's two-hundred and twenty-seven precepts, etc. Thus, we have eight factors:

- 1) Right View (*Sammā-Diṭṭhi*): it penetrates the impermanence of the material phenomenon with wisdom.
- 2) Right Intention (*Sammā-Saṅkappa*): it corresponds to the mental factor application (*vitakka*), which applies the mind to the impermanence of the material phenomenon.
- 3) Right Speech (*Sammā-Vācā*): it has been undertaken beforehand, as the precept not to tell lies, etc.
- 4) Right Action (*Sammā-Kammanta*): it has been undertaken beforehand, as the precept not to kill, etc.
- 5) Right Livelihood (*Sammā-Ājīva*): it has been undertaken beforehand, as the same precepts.
- 6) Right Effort (*Sammā-Vāyāma*): it makes effort to penetrate the impermanence of the material phenomenon, to apply the mind to it, to be mindful of it, and to concentrate on it.
- 7) Right Mindfulness (*Sammā-Sati*): it is mindful of the impermanence of the material phenomenon, and does not allow the other factors to leave the impermanence of the material phenomenon.
- 8) Right Concentration (*Sammā-Samādhi*): it concentrates on the impermanence of the material phenomenon.

That is how the eight factors of the Noble Eightfold Path arise during the practice of vipassanā, the second stage.

VIPASSANĀ MEDITATION: THIRD STAGE

By the same principle, one may understand how the eight factors of the Noble Eightfold Path arise during the practice of vipassanā the third stage, as given by The Buddha in the *ān-āpāna-ssati* section of the '*Mahā-Sati-Paṭṭhāna Sutta*':

[3] **Or mindfulness that 'there is the body (*atthi kāyo'ti*)' is established just sufficient for knowledge (*yāvad-eva ñāṇam-attāya*), sufficient for mindfulness (*paṭṭissati-mattāya*).**

Here, The Buddha is referring to the meditator's progress through the higher and higher vipassanā knowledges.

THE FIRST THIRTEEN VIPASSANĀ KNOWLEDGES

There are in all sixteen vipassanā knowledges. The first four we already discussed. The first one made up the first stage of vipassanā:

- 1) The Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*): here, you discerned and analysed the five clinging-aggregates: ultimate materiality and ultimate mentality past, future, and present, internal and external, gross and subtle, inferior and superior, far and near.

Then there were the three vipassanā knowledges that made up the second stage of vipassanā.

- 2) The Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*): here, you discerned the dependent origination of those five aggregates, in regular and negative order.
- 3) The Comprehension Knowledge (*Sammasana-Ñāṇa*): here, you contemplated the aggregates' characteristics of impermanence, suffering, and non-self.
- 4) The Rise&Perish Contemplation Knowledge (*Udaya-Bhaya-Ānupassanā-Ñāṇa*): here, you contemplated the arising and perishing of the aggregates, to give you more powerful knowledge of their characteristics of impermanence, suffering, and non-self.

The third stage of vipassanā, which we are now discussing, is the next nine vipassanā knowledges:

- 5) The Dissolution-Contemplation Knowledge (*Bhāriḅ-Ānupassanā-Ñāṇa*): here, you contemplate especially the perishing (dissolution) of the five aggregates, to give you even more powerful knowledge of their characteristics of impermanence, suffering, and non-self.
- 6) The Fearsomeness-Appearance Knowledge (*Bhayaṭ-Upaṭṭhāna-Ñāṇa*): here, you contemplate the fearsomeness of the five aggregates' continuous perishing, to give you even more powerful knowledge of their characteristics of impermanence, suffering, and non-self.
- 7) The Danger-Contemplation Knowledge (*Ādinav-Ānupassanā-Ñāṇa*): here, you contemplate the danger of the five aggregates' continuous perishing, again to give you even more powerful knowledge of their characteristics of impermanence, suffering, and non-self.
- 8) The Disenchantment-Contemplation Knowledge (*Nibbid-Ānupassanā-Ñāṇa*): here, you contemplate the fact that there is nothing enchanting about the five aggregates' continuous perishing. By this contemplation, you then become disenchanted with the five aggregates. At this stage, your mind inclines towards Nibbāna, the state of non-arising, of peace.
- 9) The Release-Longing Knowledge (*Muñcitu-Kamyatā-Ñāṇa*): at this stage (because of your accumulation of the previous strong and powerful vipassanā knowledges) your disenchantment with the five aggregates is so strong, that you long to be released from the five aggregates.
- 10) The Reflection-Contemplation Knowledge (*Paṭisārikh-Ānupassanā-Ñāṇa*): here, you reflect upon how the aggregates are impermanent, suffering, and non-self, thereby gaining vipassanā knowledge deeper and stronger than ever before.
- 11) The Formations-Equanimity Knowledge (*Saikhār-Upekkhā-Ñāṇa*): here, at last, you will have developed indifference towards the five aggregates. Your perception of the aggregates will have changed: rather than see them as fearsome or delightful, you now regard them with a neutral mind.

This knowledge is then the highest of the mundane vipassanā knowledges.

- 12) The Conformity Knowledge (*Anuloma-Ñāṇa*): this is a preparatory knowledge, preparing the way for transition from vipassanā knowledge of the five aggregates to vipassanā knowledge of Nibbāna. Once this knowledge has arisen, it is inevitable that you will attain the last four knowledges.
- 13) The Change of Lineage Knowledge (*Gotrabhu-Ñāṇa*): this knowledge takes Nibbāna as object. Even though it takes Nibbāna as object, it is still regarded as mundane, because it marks only your transition from being an ordinary person (*puṭhu-jjana*) to being a Noble one (*Ariya*).

These nine vipassanā knowledges (from number five to number thirteen) make up the third stage of vipassanā. The last three make up the fourth stage of vipassanā: the first two are supramundane, the last one is mundane.

VIPASSANĀ MEDITATION: FOURTH STAGE

THE LAST THREE VIPASSANĀ KNOWLEDGES

- 14) The Path Knowledge (*Magga-Ñāṇa*): this knowledge is the first supramundane vipassanā knowledge, and takes Nibbāna as object. All your mundane vipassanā knowledges only suppressed your defilements, but the Path Knowledge destroys defilements stage by stage. The Stream-Entry Path Knowledge destroys some defilements, the Once-Return Path Knowledge weakens some defilements, the Non-Return Path Knowledge destroys yet some defilements, and with the Arahant Path-Knowledge, all remaining defilements will have been destroyed without remainder.
- 15) The Fruition Knowledge (*Phala-Ñāṇa*): this knowledge is the result of the Path Knowledge, and follows in the next mind-moment. It is also supramundane, taking Nibbāna as object.
- 16) The Reviewing Knowledge (*Paccavekkhaṇa-Ñāṇa*): there are five reviewing knowledges, which are all mundane. They arise after the Path- and Fruition Knowledges. They review the Path Knowledge, the Fruition Knowledge, Nibbāna, the defilements that have been destroyed, and the defilements that remain. With the arising of the Arahant Path Knowledge, no defilements will remain.

These last three knowledges are what The Buddha is referring to in His description of the fourth and last stage of vipassanā:

[4] **And he abides independent** (*a-nissito*), **and does not cling to anything in the world** (*na ca kiñci loke upādiyati*).

THE NOBLE EIGHTFOLD PATH OF VIPASSANĀ: THE FOURTH STAGE

When there arises the Path Knowledge and Fruition Knowledge, there arises the supramundane Noble Eightfold Path, supramundane vipassanā. With mundane vipassanā, the eight factors of the Noble Eightfold Path take as object a mundane object: a material phenomenon, a mental phenomenon, a factor of dependent origination, or their impermanence characteristic, suffering characteristic, or non-self characteristic. With supramundane vipassanā, however, the eight factors take as object the Nibbāna phenomenon (*Nibbāna-dhamma*), which is supramundane. And when the Nibbāna phenomenon is the object, the three morality factors Right Speech, Right Action, and Right Livelihood also arise. All eight factors arise at the same time, supramundane samatha and supramundane vipassanā:

- 1) Right View (*Sammā-Ditṭhi*): it penetrates the Nibbāna phenomenon with wisdom.
- 2) Right Intention (*Sammā-Saṅkappa*): it corresponds to the mental factor application (*vitakka*), which applies the mind to the Nibbāna phenomenon.
- 3) Right Speech (*Sammā-Vācā*): with penetration of the Nibbāna phenomenon, the defilements responsible for wrong speech are destroyed. That is how the supramundane Noble Eightfold Path includes Right Speech as a factor.
- 4) Right Action (*Sammā-Kammanta*): again, the defilements responsible for wrong action are also destroyed, which means there arises also the factor Right Action.
- 5) Right Livelihood (*Sammā-Ājīva*): since the defilements responsible for wrong speech and wrong action are destroyed, it means there arises also the factor Right Livelihood.
- 6) Right Effort (*Sammā-Vāyāma*): it makes effort to penetrate the Nibbāna phenomenon, to apply the mind to it, to be mindful of it, and to concentrate on it.
- 7) Right Mindfulness (*Sammā-Sati*): it is mindful of the Nibbāna phenomenon, and does not allow the other factors to leave the Nibbāna phenomenon.
- 8) Right Concentration (*Sammā-Samādhi*): it concentrates on the Nibbāna phenomenon.

That is how the eight factors of the Noble Eightfold Path arise in the fourth stage of vipassanā.

THE THREE TYPES OF FULL KNOWLEDGE

The arising of the supramundane Noble Eightfold Path corresponds to the last stage of the abandonment full-knowledge (*pahāna-pariññā*), the third of the three types of full knowledge (*pariññā*):

- 1) The first two of the sixteen vipassanā knowledges (the mentality-materiality definition knowledges together with the cause-apprehending knowledge) both make up the first of the three types of full knowledge: the known full-knowledge (*ñāta-pariññā*).
- 2) The next two of the sixteen vipassanā knowledges (the comprehension knowledge and rise&perish contemplation knowledge) both make up the investigation full-knowledge (*tiraṇa-pariññā*).
- 3) The remaining twelve vipassanā knowledges then make up the third of the three types of full-knowledge, the abandonment full-knowledge (*pahāna-pariññā*), mundane and supramundane. It is made up of predominantly seven types of contemplation. The Venerable Sāriputta explains them in his *Paṭisambhidā-Magga*:¹⁰⁰

¹⁰⁰ PsM.I.vii.52 *Bhaṅg-Ānupassanā-Ñāṇa-Niddeso* ('Exposition of Dissolution-Contemplation Knowledge') (My.1.55)

- 3.1) Contemplating the five aggregates as impermanence, you abandon the perception of permanence (*nicca-saññā*) in the five aggregates.
- 3.2) Contemplating the five aggregates as suffering, you abandon the perception of happiness (*sukha-saññā*) in the five aggregates.
- 3.3) Contemplating the five aggregates as non-self, you abandon the perception of self (*atta-saññā*) in the five aggregates.
- 3.4) Contemplating the five aggregates in this way, you see the five aggregates as disenchanting (*nibbindato*), and thereby abandon delight (*nandi*) in the five aggregates.
- 3.5) Contemplating the five aggregates as disenchanting, you see them with dispassion (*virajjanto*), and thereby abandon lust (*rāga*) for the five aggregates.
- 3.6) Contemplating the five aggregates with dispassion, you see them as only ceasing (*nirodhento*), and thereby abandon origination (*samudaya*) of the five aggregates. This is the same as to say you abandon the fundamental factors of dependent origination: ignorance and craving.
- 3.7) Contemplating the five aggregates as ceasing, you abandon your grasping (*ādāna*) of the five aggregates. This is the same as to say you abandon your clinging (*upādāna*) to the five aggregates, which you achieve with the arising of the supramundane Noble Eightfold Path. Thus, says The Buddha, the meditator **abides independent, and does not cling to anything in the world.**

And then The Buddha concludes His description of the bhikkhu who practises *ān·āpāna·ssati*.

Thus then, bhikkhus, a bhikkhu abides contemplating the body in the body (*kāye kāy·ānupassī viharati*).

May you all practise the four foundations of mindfulness diligently, the only way for attainment of the supramundane Noble Eightfold Path, which realizes Nibbāna, the Unformed element (*Asankhata-dhātu*): the Noble Truth of the Cessation of Suffering.

THE ONLY WAY, BHIKKHUS, IS THIS PATH

(Please read from the bottom.)

↑ Aggregates Parinibbāna (Khandha-Parinibbāna)

<p>7) Knowledge & Vision Purification (Nāna-Dassana-Visuddhi)</p> <p>(Change-of-Lineage Knowledge not included.)</p>	<p>↑ Arahant Path & Fruition (Arahatta-Magga-Phala) (Defilements Parinibbāna (Kilesa-Parinibbāna)) ↑ Non-Return Path & Fruition (An-Āgāmi-Magga-Phala) ↑ Once-Return Path & Fruition (Sakad-Āgāmi-Magga-Phala) ↑ Stream-Entry Path & Fruition (Sot-Āpatti-Magga-Phala) PATH & FRUITION (Magga-Phala)</p>	<p>16) Reviewing-Knowledge (Paccavekkhaṇa-Ñāna) 15) Fruition-Knowledge (Phala-Ñāna) 14) Path-Knowledge (Magga-Ñāna) 13) Change-of-Lineage Knowledge (Gotrabhu-Ñāna)</p>	
<p>6) Practice Knowledge & Vision Purification (Paṭipadā-Ñāna-Dassana-Visuddhi)</p> <p>WISDOM AGGREGATE (Paññā-Kkhandha) (VsM.xiv-xxiii)</p>	<p>DEPENDENT ORIGINATION (paṭicca-samuppāda) five causes ⇒ five effects from life to life: past—present—future ⇒ Aggregates Parinibbāna</p> <p>ULTIMATE MENTALITY (paramattha-nāma) sixty-three types of consciousness (citta) + fifty-two types of mental factor (cetasika) 1-3) past (atīta)—future (ānāgata)—present (paccuppanna) 4-5) internal (ajjhatta)—external (bahiddhā) 6-7) gross (oḷārika)—subtle (sukhuma) 8-9) inferior (hīna)—superior (paṇīta) 10-11) far (dūre)—near (santike) (Jhāna consciousness only for one with jhāna.)</p> <p>ULTIMATE MATERIALITY (paramattha-rūpa) eighteen types of concrete materiality (nipphanna-rūpa) 1-3) past (atīta)—future (ānāgata)—present (paccuppanna) 4-5) internal (ajjhatta)—external (bahiddhā) 6-7) gross (oḷārika)—subtle (sukhuma) 8-9) inferior (hīna)—superior (paṇīta) 10-11) far (dūre)—near (santike)</p>	<p>12) Conformity Knowledge (Anuloma-Ñāna) 11) Formations-Equanimity Knowledge (Sañkhār-Upekkhā-Ñāna) 10) Reflection Knowledge (Patisaṅkhā-Ñāna) 9) Liberation-Longing Knowledge (Muñcitu-Kamyatā-Ñāna) 8) Disenchantment Knowledge (Nibbidā-Ñāna) 7) Danger Knowledge (Ādinava-Ñāna) 6) Fearsomeness Knowledge (Bhaya-Ñāna) 5) Dissolution Knowledge (Bhaṅga-Ñāna)</p>	<p>3) Abandonment Full Knowledge (Pahāna-Parīññā)</p>
<p>5) Path & Non-Path Knowledge & Vision Purification (Magg-Āmagga-Ñāna-Dassana-Visuddhi)</p>	<p>Discerning the impermanence-characteristic (anicca-lakkhaṇa), suffering-characteristic (dukkha-lakkhaṇa), and non-self characteristic (an-atta-lakkhaṇa), of ultimate materiality, ultimate mentality, and their causes (dependent origination (paṭicca-samuppāda)).</p> <p>↑ INSIGHT MEDITATION (vipassanā-bhāvanā)</p>	<p>4b) Powerful (Balava) Arise & Perish Knowledge (Udaya-Bbaya-Ñāna) 4a) Tender (Taruna) Arise & Perish Knowledge (Udaya-Bbaya-Ñāna) 3) Comprehension Knowledge (Sammāsana-Ñāna)</p>	<p>2) Investigation Full Knowledge (Tīraṇa-Parīññā)</p>
<p>4) Doubt-Overcoming Purification (Kaṅkhā-Vitarāṇa-Visuddhi)</p>	<p>Discerning dependent origination (paṭicca-samuppāda) (1st/5th method): discerning characteristic (lakkhaṇa)/function (rasa)/manifestation (paccupaṭṭhāna)/proximate cause (padaṭṭhāna) of each cause and effect of past lives, the present life, and future lives.</p> <p>↑ DHAMMA-FIXITY KNOWLEDGE (Dhamma-Ṭṭhiti-Ñāna)</p>	<p>2) Cause-Apprehension Knowledge (Paccaya-Pariggaha-Ñāna)</p>	<p>1) The Known Full Knowledge (Ñāta-Parīññā)</p>
<p>3) View Purification (Diṭṭhi-Visuddhi)</p>	<p>↑ Mentality-materiality resolution (nāma-rūpa-vavatthāna) resolving that apart from mentality-materiality (nāma-rūpa), there is no being (satta), no life (jīva), no self (atta), no man, no woman, no deva, no brahma, etc.</p> <p>↑ The material & immaterial apprehension (rūpa-arūpa-pariggaha) discerning characteristic (lakkhaṇa)/function (rasa)/manifestation (paccupaṭṭhāna)/proximate cause (padaṭṭhāna) of each type of material (rūpa) and mental phenomenon (nāma-dhamma) together.</p> <p>↑ The immaterial apprehension (arūpa-pariggaha) discerning each mental factor (cetasika) and consciousness (citta) of each mind-moment of the various types of mental process (citta-vīthi) (five-/mind door & sensual-/fine-material-/immaterial sphere).</p> <p>↑ The material apprehension (rūpa-pariggaha) (four elements meditation) discerning the various types of kalāpa in each of the six doors/forty-two parts of the body. Discerning the various types of ultimate materiality of each type of kalāpa.</p> <p>FORMATIONS DEFINITION (Sañkhāra-Pariccheda)</p>	<p>1) Mentality-Materiality Definition Knowledge (Nāma-Rūpa-Pariccheda-Ñāna)</p> <p>SIXTEEN KNOWLEDGES (Ñāna) ↑</p>	<p>THREE FULL KNOWLEDGES (Parīññā) ↑</p>
<p>2) Mind Purification (Citta-Visuddhi)</p> <p>CONCENTRATION AGGREGATE (Samādhi-Kkhandha) (VsM.iii-xiii)</p>	<p>↑ four elements meditation (catu-dhātu-vavatthāna) access concentration</p> <p>↑ death recollection (maraṇ-ānussati) access concentration</p> <p>↑ foulness meditation (corpse) (asubha-bhāvanā) 1st jhāna</p> <p>↑ Buddha recollection (Buddh-ānussati) access concentration</p> <p>↑ equanimity (upekkhā) 4th jhāna</p> <p>↑ lovingkindness (mettā), compassion (karuṇā) sympathetic joy (muditā) } 1st-/2nd-/3rd jhāna</p> <p>↑ four immaterials (cattāro āruppā) (immaterial jhānas (arūpa-jjhāna)) Based on removed materiality of kasiṇas, (excl. space-).</p> <p>↑ white- (odāta-), blue/black- (nīla-), yellow- (pīṭa-), red- (lohita-), earth- (pathavī-), water- (āpo-), fire- (tejo-), wind- (vāyo-), light- (āloka-), space kasiṇa (ākāsa-kasiṇa) } 1st-/2nd-/3rd-/4th jhāna</p> <p>↑ repulsiveness attention (paṭikkūla-manasikāra) (skeleton) 1st jhāna</p> <p>↑ thirty-two parts of the body (dva-ttims-ākārā) (discerning them with the light of jhāna-concentration)</p> <p>↑ mindfulness of breathing (ān-āpāna-ssati) 1st-/2nd-/3rd-/4th jhāna</p> <p>(samatha vehicler (samatha-yānika))</p>	<p>↑ four elements meditation (catu-dhātu-vavatthāna) access concentration</p> <p>↑ death recollection (maraṇ-ānussati)</p> <p>↑ foulness meditation (corpse) (asubha-bhāvanā)</p> <p>↑ Buddha recollection (Buddh-ānussati)</p> <p>↑ lovingkindness (mettā), compassion (karuṇā), sympathetic joy (muditā), equanimity (upekkhā)</p>	<p>Because no jhāna, one develops these merely as best one can.</p> <p>One may then use this access-concentration to develop jhāna: first with the thirty-two parts of the body, then the kasiṇas, etc. (See preceding column.)</p>
<p>1) Morality Purification (Sīla-Visuddhi)</p> <p>MORALITY AGGREGATE (Sīla-Kkhandha) (VsM.i-ii)</p>	<p>bhikkhus: fourfold purification morality (catu-pārisuddhi-sīla)</p> <p>nuns: ten precepts (dasa-sīla)</p> <p>lay devotees: five- (pañca-), eight- (aṭṭha-), nine- (nava-), ten precepts (dasa-sīla)</p>	<p>{ 1) Pātimokkha-restraint morality (Pātimokkha-samvara-sīla) 2) faculty-restraint morality (indriya-samvara-sīla) 3) livelihood-purification morality (ājīva-pārisuddhi-sīla) 4) requisite-related morality (paccaya-sannissita-sīla)</p>	
<p>SEVEN PURIFICATIONS (Visuddhi) ↑</p> <p>THREE AGGREGATES (Khandha) ↑</p>	<p>THE ONLY WAY, BHIKKHUS, IS THIS PATH. ↑ (Ek-Āyano ayaṃ, Bhikkhave, Maggo.) ↑</p>		

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ULTIMATE REALITY

CLASSIFICATIONS OF ULTIMATE REALITY (*paramattha-sacca*)

CLASSIFICATION	MENTALITY–MATERIALITY (<i>nāma-rūpa</i>)	FIVE AGGREGATES (<i>pañca-kkhandha</i>)	TWELVE BASES (<i>dvadas-āyatana</i>)		EIGHTEEN ELEMENTS (<i>aṭṭhārasa-dhātu</i>)	FOUR TRUTHS (<i>catu-sacca</i>)
			INTERNAL	EXTERNAL		
I) Materiality (<i>rūpa</i>) (x 28)	materiality	materiality aggregate	eye base ear base nose base tongue base body base	sight base sound base odour base flavour base tangible base dhamma base ‡	eye element sight element ear element sound element nose element odour element tongue element flavour element body element tangible element dhamma element ‡	Suffering Truth
II) Consciousness (<i>citta</i>) (x 89)	mentality	consciousness aggregate	mind base	×	eye-consciousness element ear-consciousness element nose-consciousness element tongue-consciousness element body-consciousness element mind-consciousness element mind element	Suffering Truth Path Truth
III) Mental Factors (<i>cetasika</i>) (x 52)	mentality	feeling aggregate perception aggregate formations aggregate	×	dhamma base‡	dhamma element‡	Suffering Truth Origin Truth Path Truth
IV) Nibbāna (x 1)	×	×	×	dhamma base‡	dhamma element‡	Cessation Truth

* <For details, see subsequent tables.> In VsM.xviii.663-667 '*Nāma-Rūpa-Pariggaha-Kathā*' ('Discussion of Mentality-Materiality Apprehension'), vipassanā is explained according to: §663 mentality-materiality, §664 materiality-mentality, §665 eighteen elements, §666 twelve bases, §667 five aggregates; in VsMṬ.ībid., according to the four Truths.

‡ DHAMMA ELEMENT (*dhamma-dhātu*)/DHAMMA BASE (*dhamm-āyatana*): the sixteen types of subtle materiality (cognized by only mind-door processes) + fifty-two mental factors + Nibbāna. Since concepts are not an ultimate reality, they are not included in these classifications.

Classification of Ultimate Reality (*paramattha-sacca*) as the Five Aggregates (*pañca-kkhandha*)*

4 x great essentials (<i>mahā-bhūta</i>)	}	1) materiality aggregate (<i>rūpa-kkhandha</i>)		
24 x derived materiality (<i>upādāya-rūpa</i>)		⇒ 2) feeling aggregate (<i>vedanā-kkhandha</i>)		
1 x feeling ‡ (<i>vedanā</i>)		⇒ 3) perception aggregate (<i>saññā-kkhandha</i>)		
1 x perception ‡ (<i>saññā</i>)	}	4) formations aggregate (<i>saṅkhāra-kkhandha</i>)		
1 x contact ‡ (<i>phassa</i>)				
1 x volition ‡ (<i>cetanā</i>)				
1 x one-pointedness ‡ (<i>ek-aggatā</i>)				
1 x life faculty ‡ (<i>jīvit-indriya</i>)				
1 x attention ‡ (<i>manasikāra</i>)				
6 x sundries (<i>pakiṇṇaka</i>)				
14 x unwholesome (<i>akusala</i>)				
19 x beautiful universals (<i>sobhana-sādhāraṇa</i>)				
3 x abstinences (<i>viratī</i>)				
2 x immeasurables (<i>appamaññā</i>)				
1 x wisdom faculty (<i>paññ-indriya</i>)				
8 x greed-rooted consciousness (<i>lobha-mūla-citta</i>)			}	5) consciousness aggregate (<i>viññāṇa-kkhandha</i>)
2 x hatred-rooted consciousness (<i>dosa-mūla-citta</i>)				
2 x delusion-rooted consciousness (<i>moha-mūla-citta</i>)				
7 x unwholesome-resultant consciousness (<i>akusala-vipāka-citta</i>)				
8 x wholesome-resultant consciousness Δ (<i>kusala-vipāka-citta</i>)				
1 x five-door adverting consciousness (<i>pañca-dvār-āvajjana-citta</i>)				
1 x mind-door adverting consciousness (<i>mano-dvār-āvajjana-citta</i>)				
1 x smile-producing consciousness # (<i>hasit-uppāda-citta</i>)				
8 x sensual-sphere wholesome consciousness (<i>kām-āvacara kusala-citta</i>)				
8 x sensual-sphere resultant consciousness (<i>kām-āvacara-vipāka-citta</i>)				
8 x sensual-sphere functional consciousness # (<i>kām-āvacara-kriyā-citta</i>)				
5 x fine-material sphere wholesome consciousness (<i>rūp-āvacara-kusala-citta</i>)				
5 x fine-material sphere resultant consciousness (<i>rūp-āvacara-vipāka-citta</i>)				
5 x fine-material sphere functional consciousness # (<i>rūp-āvacara-kriyā-citta</i>)				
4 x immaterial-sphere wholesome consciousness (<i>arūp-āvacara-kusala-citta</i>)				
4 x immaterial-sphere resultant consciousness (<i>arūp-āvacara-vipāka-citta</i>)				
4 x immaterial-sphere functional consciousness # (<i>arūp-āvacara-kriyā-citta</i>)				
4 x supramundane wholesome consciousness ◊ (<i>lokuttara-kusala-citta</i>)				
4 x supramundane resultant consciousness ◊ (<i>lokuttara-vipāka-citta</i>)				
1 x NIBBĀNA	(excluded)			

* Ultimate reality is four types of phenomena (*dhamma*):

1) eighty-nine types of consciousness (*citta*) (shaded darker grey) <see table p.57>.

2) fifty-two types of mental factor (*cetasika*) (shaded lighter grey) <see table p.55>.

3) materiality (*rūpa*) (unshaded): it is the four great essentials (*mahā-bhūta*) and twenty-four types of derived materiality (*upādāya-rūpa*) <see table p.45>.

4) Nibbāna: excluded from the aggregates classification; excluded from the vipassanā ground.

This classification has been made in accordance with The Buddha's analysis in Vbh.i.32-149 '*Khandha-Vibharigo*' ('Aggregates Analysis'), the Abhidhamma classification (*Abhidhamma-bhājanīya*). The Buddha classifies these same phenomena as also the twelve bases <table p.77>, eighteen elements <table p.78>, and four Noble Truths <table p.79>.

‡ These mental factors are the seven universals (*sabba-citta-sādhāraṇa*): universal to all types of consciousness.

Δ These types of wholesome resultant consciousness are unrooted (*ahetuka*), whereas the remaining wholesome resultant consciousnesses are rooted in non-greed and non-hatred with or without non-delusion (wisdom).

These arise in only an Arahant, are inaccessible to others, and included in only the Arahant's vipassanā ground.

◊ The supramundane types of consciousness are excluded from the vipassanā ground.

Classification of Ultimate Reality (*paramattha-sacca*) as the Twelve Bases (*dvādas-āyatana*)*

1 x eye translucency (<i>cakkhu-pasāda</i>)	⇨ 1) eye base (<i>cakkh-āyatana</i>)
1 x colour (<i>vaṇṇa</i>)	⇨ 2) sight base (<i>rūp-āyatana</i>)
1 x ear translucency (<i>sota-pasāda</i>)	⇨ 3) ear base (<i>sot-āyatana</i>)
1 x sound (<i>sadda</i>)	⇨ 4) sound base (<i>sadd-āyatana</i>)
1 x nose translucency (<i>ghāna-pasāda</i>)	⇨ 5) nose base (<i>ghān-āyatana</i>)
1 x odour (<i>gandha</i>)	⇨ 6) odour base (<i>gandh-āyatana</i>)
1 x tongue translucency (<i>jivhā-pasāda</i>)	⇨ 7) tongue base (<i>jivh-āyatana</i>)
1 x flavour (<i>rasa</i>)	⇨ 8) flavour base (<i>ras-āyatana</i>)
1 x body translucency (<i>kāya-pasāda</i>)	⇨ 9) body base (<i>kāy-āyatana</i>)
1 x earth-/wind-/fire-element (<i>pathavi-/vāyo-/tejo-dhātu</i>)	⇨ 10) tangible base (<i>phoṭṭhabb-āyatana</i>)
8 x greed-rooted consciousness (<i>lobha-mūla-citta</i>)	} 11) mind base (<i>man-āyatana</i>)
2 x hatred-rooted consciousness (<i>dosa-mūla-citta</i>)	
2 x delusion-rooted consciousness (<i>moha-mūla-citta</i>)	
7 x unwholesome-resultant consciousness (<i>akusala-vipāka-citta</i>)	
8 x wholesome-resultant consciousness Δ (<i>kusala-vipāka-citta</i>)	
1 x five-door adverting consciousness (<i>pañca-dvār-āvajjana-citta</i>)	
1 x mind-door adverting consciousness (<i>mano-dvār-āvajjana-citta</i>)	
1 x smile-producing consciousness # (<i>hasit-uppāda-citta</i>)	
8 x sensual-sphere wholesome consciousness (<i>kām-āvacara kusala-citta</i>)	
8 x sensual-sphere resultant consciousness (<i>kām-āvacara vipāka-citta</i>)	
8 x sensual-sphere functional consciousness # (<i>kām-āvacara-kriyā-citta</i>)	
5 x fine-material sphere wholesome consciousness (<i>rūp-āvacara-kusala-citta</i>)	
5 x fine-material sphere resultant consciousness (<i>rūp-āvacara vipāka-citta</i>)	
5 x fine-material sphere functional consciousness # (<i>rūp-āvacara-kriyā-citta</i>)	
4 x immaterial-sphere wholesome consciousness (<i>arūp-āvacara-kusala-citta</i>)	
4 x immaterial-sphere resultant consciousness (<i>arūp-āvacara vipāka-citta</i>)	
4 x immaterial-sphere functional consciousness # (<i>arūp-āvacara-kriyā-citta</i>)	
4 x supramundane wholesome consciousness ◊ (<i>lokuttara-kusala-citta</i>)	} 12) dhamma base (<i>dhamma-āyatana</i>)
4 x supramundane resultant consciousness ◊ (<i>lokuttara-vipāka-citta</i>)	
1 x water element (<i>āpo-dhātu</i>)	
1 x nutritive essence (<i>ojā</i>)	
1 x life faculty (<i>jīvit-indriya</i>)	
1 x heart materiality (<i>hadaya-rūpa</i>)	
2 x sex materiality (<i>bhāva-rūpa</i>)	
10 x unconcrete materiality (<i>anipphanna-rūpa</i>)	
7 x universals (<i>sabba-citta-sādhāraṇa</i>)	
6 x sundries (<i>pakiṇṇaka</i>)	
14 x unwholesome (<i>akusala</i>)	
19 x beautiful universals (<i>sobhana-sādhāraṇa</i>)	
3 x abstinences (<i>viratī</i>)	
2 x immeasurables (<i>appamaññā</i>)	
1 x wisdom faculty (<i>paññī-indriya</i>)	
1 x NIBBĀNA	

* Ultimate reality is four types of phenomena (*dhamma*):

- 1) eighty-nine types of consciousness (*citta*) (shaded darker grey) <see table p.57>.
- 2) fifty-two types of mental factor (*cetasika*) (shaded lighter grey) <see table p.55>.
- 3) materiality (*rūpa*) (unshaded): it is the four great essentials (*mahā-bhūta*) and twenty-four types of derived materiality (*upādāya-rūpa*) <see table p.45>.
- 4) Nibbāna: it is included in the dhamma element, as an object cognized by only mind consciousness: but being a supramundane ultimate reality, it is excluded from the vipassanā ground.

This classification has been made in accordance with The Buddha's analysis in Vbh.ii.155-167 '*Āyatana-Vibharigo*' ('Bases Analysis'), the Abhidhamma classification (*Abhidhamma-bhājanīya*). The Buddha classifies these same phenomena as also the five aggregates <table p.76>, eighteen elements <table p.78>, and four Noble Truths <table p.79>.

Δ These types of wholesome resultant consciousness are unrooted (*ahetuka*), whereas the remaining wholesome resultant consciousnesses are rooted in non-greed and non-hatred with or without non-delusion (wisdom).

These arise in only an Arahant, are inaccessible to others, and included in only the Arahant's vipassanā ground.

◊ The supramundane types of consciousness are not included in the vipassanā ground.

Classification of Ultimate Reality (paramattha-sacca) as the Eighteen Elements (atthārasa dhātu)*

1 x eye translucency (<i>cakkhu-pasāda</i>)	⇨ 1) eye element (<i>cakkhu-dhātu</i>)
1 x colour (<i>varṇa</i>)	⇨ 2) sight element (<i>rūpa-dhātu</i>)
2 x eye consciousness (•) (<i>cakkhu-viññāṇa</i>)	⇨ 3) eye-consciousness element (<i>cakkhu-viññāṇa-dhātu</i>)
1 x ear translucency (<i>sota-pasāda</i>)	⇨ 4) ear element (<i>sota-dhātu</i>)
1 x sound (<i>sadda</i>)	⇨ 5) sound element (<i>sadda-dhātu</i>)
2 x ear consciousness (•) (<i>sota-viññāṇa</i>)	⇨ 6) ear-consciousness element (<i>sota-viññāṇa-dhātu</i>)
1 x nose translucency (<i>ghāna-pasāda</i>)	⇨ 7) nose element (<i>ghāna-dhātu</i>)
1 x odour (<i>gandha</i>)	⇨ 8) odour element (<i>gandha-dhātu</i>)
2 x nose consciousness (•) (<i>ghāna-viññāṇa</i>)	⇨ 9) nose-consciousness element (<i>ghāna-viññāṇa-dhātu</i>)
1 x tongue translucency (<i>jivhā-pasāda</i>)	⇨ 10) tongue element (<i>jivhā-dhātu</i>)
1 x flavour (<i>rasa</i>)	⇨ 11) flavour element (<i>rasa-dhātu</i>)
2 x tongue consciousness (•) (<i>jivhā-viññāṇa</i>)	⇨ 12) tongue-consciousness element (<i>jivhā-viññāṇa-dhātu</i>)
1 x body translucency (<i>kāya-pasāda</i>)	⇨ 13) body element (<i>kāya-dhātu</i>)
1 x earth-/wind-/fire-element (<i>pathavi-/vāyo-/tejo-dhātu</i>)	⇨ 14) tangible element (<i>phoṭṭhabba-dhātu</i>)
2 x body consciousness (•) (<i>kāya-viññāṇa</i>)	⇨ 15) body-consciousness element (<i>kāya-viññāṇa-dhātu</i>)
1 x five-door adverting consciousness (<i>pañca-dvār-āvajjana-citta</i>)	} 16) mind element (<i>mano-dhātu</i>)
2 x receiving consciousness (•) (<i>sampaticchana-citta</i>)	
1 x water element (<i>āpo-dhātu</i>)	} 17) dhamma element [^] (<i>dhamma-dhātu</i>)
1 x nutritive essence (<i>ojā</i>)	
1 x life faculty (<i>jīvit-indriya</i>)	
1 x heart materiality (<i>hadaya-rūpa</i>)	
2 x sex materiality (<i>bhāva-rūpa</i>)	
10 x unconcrete materiality (<i>anipphanna-rūpa</i>)	
52 x mental factors (<i>cetasika</i>)	} 18) mind-consciousness element (<i>mano-viññāṇa-dhātu</i>)
1 x NIBBĀNA	
8 x greed-rooted consciousness (<i>lobha-mūla-citta</i>)	
2 x hatred-rooted consciousness (<i>dosa-mūla-citta</i>)	
2 x delusion-rooted consciousness (<i>moha-mūla-citta</i>)	
3 x investigation consciousness (<i>santīraṇa-citta</i>)	
1 x mind-door adverting consciousness (<i>mano-dvār-āvajjana-citta</i>)	
1 x smile-producing consciousness # (<i>hasit-uppāda-citta</i>)	
8 x sensual-sphere wholesome consciousness (<i>kām-āvacara kusala-citta</i>)	
8 x sensual-sphere resultant consciousness (<i>kām-āvacara vipāka-citta</i>)	
8 x sensual-sphere functional consciousness # (<i>kām-āvacara kriyā-citta</i>)	
5 x fine-material sphere wholesome consciousness (<i>rūp-āvacara kusala-citta</i>)	
5 x fine-material sphere resultant consciousness (<i>rūp-āvacara vipāka-citta</i>)	
5 x fine-material sphere functional consciousness # (<i>rūp-āvacara kriyā-citta</i>)	
4 x immaterial-sphere wholesome consciousness (<i>arūp-āvacara kusala-citta</i>)	
4 x immaterial-sphere resultant consciousness (<i>arūp-āvacara vipāka-citta</i>)	
4 x immaterial-sphere functional consciousness # (<i>arūp-āvacara kriyā-citta</i>)	
4 x supramundane wholesome consciousness ☉ (<i>lokuttara kusala-citta</i>)	
4 x supramundane resultant consciousness ☉ (<i>lokuttara vipāka-citta</i>)	

* Ultimate reality is four types of phenomena (*dhamma*):

- 1) eighty-nine types of consciousness (*citta*) (shaded darker grey) <see table p.57>.
- 2) fifty-two types of mental factor (*cetasika*) (shaded lighter grey) <see table p.55>.
- 3) materiality (*rūpa*) (unshaded): it is the four great essentials (*mahā-bhūta*) and twenty-four types of derived materiality (*upādāya-rūpa*) <see table p.45>.
- 4) Nibbāna: it is included in the dhamma element, as an object cognized by only mind consciousness: but being a supramundane ultimate reality, it is not included in vipassanā ground.

This classification has been made in accordance with The Buddha's analysis in Vbh.iii.183-184 'Dhātu-Vibharigo' ('Elements Analysis'), the Abhidhamma classification (*Abhidhamma-bhājanīya*). He includes an analysis of the various elements and consciousnesses elements of the mental processes, and independent of mental processes. Buddha classifies these same phenomena as also the five aggregates <table p.76>, twelve bases <table p.77>, and four Noble Truths <table p.79>.

● These two types of consciousness comprise an unwholesome resultant- (*akusala-vipāka*) and a wholesome resultant unrooted consciousness (*kusala vipāka ahetuka citta*).

Δ These types of wholesome resultant consciousness are unrooted (*ahetuka*), whereas the remaining wholesome resultant consciousnesses are rooted in non-greed and non-hatred with or without non-delusion (wisdom).

These arise in only an Arahant, are inaccessible to others, and included in only the Arahant's vipassanā ground.

^ DHAMMA ELEMENT: this is not the same as the dhamma objects (*dhamm-ārammaṇa*). They include concepts, which are not elements. They include also the five types of translucency and six types of consciousness, which are here mentioned separately. That leaves only the sixteen types of subtle materiality, the fifty-two types of mental factor, and Nibbāna.

☉ The supramundane types of consciousness are excluded from the vipassanā ground.

Classification of Ultimate Reality (*paramattha-sacca*) as the Four Truths (*Catu Sacca*)*

4 x great essentials (<i>mahā-bhūta</i>)	}	1) Suffering Truth (<i>Dukkha-Sacca</i>)		
24 x derived materiality (<i>upādāya-rūpa</i>)				
8 x greed-rooted consciousness (<i>lobha-mūla-citta</i>)				
2 x hatred-rooted consciousness (<i>dosa-mūla-citta</i>)				
2 x delusion-rooted consciousness (<i>moha-mūla-citta</i>)				
7 x unwholesome resultant consciousness (<i>akusala-vipāka-citta</i>)				
8 x wholesome resultant consciousness Δ (<i>kusala-vipāka-citta</i>)				
1 x five-door adverting consciousness (<i>pañca-dvār-āvajjana-citta</i>)				
1 x mind-door adverting consciousness (<i>mano-dvār-āvajjana-citta</i>)				
1 x smile-producing consciousness # (<i>hasit-uppāda-citta</i>)				
8 x sensual-sphere wholesome consciousness (<i>kām-āvacara kusala-citta</i>)				
8 x sensual-sphere resultant consciousness (<i>kām-āvacara vipāka-citta</i>)				
8 x sensual-sphere functional consciousness # (<i>kām-āvacara-kriyā-citta</i>)				
5 x fine-material sphere wholesome consciousness (<i>rūp-āvacara-kusala-citta</i>)				
5 x fine-material sphere resultant consciousness (<i>rūp-āvacara vipāka-citta</i>)				
5 x fine-material sphere functional consciousness # (<i>rūp-āvacara-kriyā-citta</i>)				
4 x immaterial-sphere wholesome consciousness (<i>arūp-āvacara-kusala-citta</i>)				
4 x immaterial-sphere resultant consciousness (<i>arūp-āvacara vipāka-citta</i>)				
4 x immaterial-sphere functional consciousness # (<i>arūp-āvacara-kriyā-citta</i>)				
7 x mundane (<i>lokiya</i>) universals (<i>sabba-citta-sādhāraṇa</i>)			}	⇒ 2) Origin Truth (<i>Samudaya-Sacca</i>) ⇒ 3) Cessation Truth (<i>Nirodha-Sacca</i>)
6 x mundane (<i>lokiya</i>) sundries (<i>pakiṇṇaka</i>)				
1 x delusion ‡ (<i>moha</i>)				
1 x consciencelessness ‡ (<i>ahiri</i>)				
1 x shamelessness ‡ (<i>anottappa</i>)				
1 x restlessness ‡ (<i>uddhacca</i>)				
1 x conceit ‡ (<i>māna</i>)				
1 x view ‡ (<i>ditṭhi</i>)				
1 x hatred ‡ (<i>dosa</i>)				
1 x envy ‡ (<i>issā</i>)				
1 x possessiveness ‡ (<i>macchariya</i>)				
1 x remorse ‡ (<i>kukkucca</i>)				
1 x sloth ‡ (<i>thina</i>)				
1 x torpor ‡ (<i>middha</i>)				
1 x scepticism ‡ (<i>vicikicchā</i>)				
19 x mundane (<i>lokiya</i>) beautiful universals (<i>sobhana-sādhāraṇa</i>)				
3 x mundane (<i>lokiya</i>) abstinences (<i>viratī</i>)				
2 x immeasurables ‡ (<i>appamaññā</i>)				
1 x mundane (<i>lokiya</i>) wisdom faculty (<i>paññī-indriya</i>)				
1 x greed ‡ (<i>lobha</i>) (= craving (<i>taṇhā</i>))				
1 x NIBBĀNA (the Unformed Element (<i>Asarikhata-Dhātu</i>))				
4 x supramundane (<i>lokuttara</i>) wholesome consciousness ☼ (<i>kusala-citta</i>)	}	4) Path Truth (<i>Magga-Sacca</i>) (1st jhāna) (excluded)		
7 x supramundane (<i>lokuttara</i>) universals ☼ (<i>sabba-citta-sādhāraṇa</i>)				
6 x supramundane (<i>lokuttara</i>) sundries ☼ (<i>pakiṇṇaka</i>)				
19 x supramundane (<i>lokuttara</i>) beautiful universals ☼ (<i>sobhana-sādhāraṇa</i>)				
3 x supramundane (<i>lokuttara</i>) abstinences ☼ (<i>viratī</i>)				
1 x supramundane (<i>lokuttara</i>) wisdom faculty ☼ (<i>paññī-indriya</i>)				
4 x supramundane (<i>lokuttara</i>) resultant consciousness ☼ (<i>vipāka-citta</i>)				

* Ultimate reality is four types of phenomena (*dhamma*):

- 1) eighty-nine types of consciousness (*citta*) (shaded darker grey) <see table p.57>.
- 2) fifty-two types of mental factor (*cetasika*) (shaded lighter grey) <see table p.55>.
- 3) materiality (*rūpa*) (unshaded): it is the four great essentials (*mahā-bhūta*) and twenty-four types of derived materiality (*upādāya-rūpa*) <see table p.45>.
- 4) Nibbāna: being a supramundane ultimate reality, it is not included in vipassanā ground.

This classification has been made in accordance with The Buddha's analysis in Vbh.iv.206 '*Sacca-Vibharigo*' ('Truths Analysis'), the Abhidhamma classification (*Abhidhamma-bhājanīya*). The Buddha classifies these same ultimate phenomena as also the five aggregates <table p.76>, twelve bases <table p.77>, and eighteen elements <table p.78>.

Δ These types of wholesome resultant consciousness are unrooted (*ahetuka*), whereas the remaining wholesome resultant consciousnesses are rooted in non-greed and non-hatred with or without non-delusion (wisdom).

These arise in only an Arahant, are inaccessible to others, and included in only the Arahant's vipassanā ground.

‡ The fourteen types of unwholesome mental factor can never be supramundane, only mundane. Hence, they are not classified as mundane: likewise the two immeasurables.

☼ The supramundane types of consciousness are excluded from the vipassanā ground.

ENDNOTES

^A FIVE CLINGING-AGGREGATES = THE SIX INTERNAL/EXTERNAL BASES: in S.V.XII.ii.4 'Ajjhattik-Āyatana-Sutta' ('The Internal-Bases Sutta'), The Buddha explains: 'And what, bhikkhus, is the Noble Truth of Suffering (*Dukkham Ariya-Saccaṃ*)? This should be said: "The six internal bases (*cha ajjhattikāni āyatanāni*)."' What six? The eye base (*cakkh-āyatanam*), the ear base (*sot-āyatanam*), the nose base (*ghān-āyatanam*), the tongue base (*jivh-āyatanam*), the body base (*kāy-āyatanam*), the mind base (*man-āyatanam*). This is called, bhikkhus, the Noble Truth of Suffering.' And in, for example, S.IV.I.i.2 'Ajjhatta-Dukkha-Sutta' ('The Internal-Suffering Sutta'), The Buddha explains: 'The eye, bhikkhus, is suffering. What is suffering that is non-self (*tad-an-attā*). What is non-self, it is: "This is not mine (*n-etaṃ mama*), this I am not (*n-es-oham-asmī*), this is not my self (*na m-eso attā*)." Thus this, according to reality (*evam-etaṃ yathā bhūtaṃ*), with Right Wisdom is to be seen (*Samma-Ppaññāya dattḥabbam*).'¹ And in the following suttas, He explains the same thing with regard to the six external bases (sights/sounds/etc.), and with regard to both the internal and external of the past/future/present, explaining that when the Noble Disciple sees thus, he develops equanimity towards the eye/sights/etc. Also in suttas of S.III.V, The Buddha explains with regard to the six internal bases: 'Any, arising, bhikkhus, standing, generation, and manifestation, of the eye, it is the arising of suffering, the generation of sickness, and the manifestation of ageing, and death. Any arising... of the ear... nose... tongue... body... mind... the manifestation of ageing and death.' In the remaining suttas of that section, The Buddha explains the same for each of the six external bases, six types of consciousness/contact/feeling born of those six types of contact, six types of perception/volition/craving/the four great essentials, and the air-/space elements, and the five aggregates.

Furthermore, in, for example, S.IV.I.xv.7 'Kim-Atthiya-Brahma-Cariya-Sutta' ('The What-Purpose-the-Holy-Life Sutta'), The Buddha tells the bhikkhus to explain suffering to others according to the phenomena of the all: 'The eye (*cakkhu*), friend, is suffering (*dukkham*).... Sights.... Eye consciousness.... Eye contact.... And any feeling that arises because of eye contact, be it happy, or painful, or neither painful nor happy, that too is suffering. It is for the full knowledge of this (*tassa par-iññāya*) that the Blessed One's holy life is led.' And He explains the same for the ear/nose/tongue/body/mind, etc.

FIVE CLINGING-AGGREGATES = MENTALITY-MATERIALITY (*nāma-rūpa*): mentality-materiality may refer to just the feeling/perception/formations aggregates and the materiality aggregate, it may refer to all five aggregates.

MENTALITY-MATERIALITY = THE FEELING/PERCEPTION/FORMATIONS/MATERIALITY AGGREGATE: in S.II.I.i.2 'Vibhāṅga-Sutta' ('The Analysis Sutta'), The Buddha analyses the twelve factors of dependent origination. For the phrase, 'because of consciousness, mentality-materiality (*viññāṇa-paccayā nāma-rūpa*)', He explains: 'And what, bhikkhus, is mentality-materiality (*nāma-rūpaṃ*)? Feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), contact (*phassa*), attention (*manasikāra*): this is called mentality (*nāmaṃ*). The four great essentials (*cattāro ca mahā-bhūtā*), and the materiality derived from the four great essentials (*catunnañ-ca mahā-bhūtānaṃ upādāya-rūpaṃ*): this is called materiality (*rūpaṃ*).'²

^{SA} Feeling is the feeling aggregate (*vedanā-kkhandho*), and perception the perception aggregate (*saññā-kkhandho*). Volition/contact/attention represent the formations aggregate because those three mental factors exist in even the weak types of consciousness (*dubbalesu-pi cittesu*). ST It refers to the five consciousnesses (*pañca-viññāṇāni*): eye-/ear-/nose-/tongue-/body consciousness. Although there is in the five consciousnesses also life and mental fixity/steadiness (*jivita-citta-tṭhitiyo*) (the mental factors life faculty (*jivit-indriya*) and rudimentary one-pointedness (*ekaggatā*)), its function (*kiccaṃ*) is not as obvious (*na tathā pākatam*) as that of volition, etc., which is why the latter are prominent (*uddhatā*) in the Pali.

The four great essentials are the four elements: earth- (*pathavi*), water- (*āpo*), fire- (*tejo*), and wind element (*vāyo-dhātu*). Materiality derived from the four great essentials is then the twenty-four types of derived materiality: for example, the five types of translucency, the life faculty, colour, sound, odour, flavour, the two types of sex materiality, and the space element.

^{SA} The consciousness that descends into the womb is the consciousness aggregate (*viññāṇa-kkhandha*), and the mentality-materiality (*nāma-rūpa*) that arises because of consciousness (*viññāṇa-paccayā*) is nothing other than the remaining four aggregates: the feeling- (*vedanā*), perception- (*saññā*), formations- (*sarikhāra*), and materiality aggregate (*rūpa-kkhandha*).

MENTALITY-MATERIALITY = ALL FIVE AGGREGATES: in S.II.I.vi.8 'Viññāṇa-Sutta' ('The Consciousness Sutta'), The Buddha describes the phrase 'because of formations, consciousness' otherwise: 'When one abides contemplating satisfaction (*assāda-nupassino viharato*), bhikkhus, in fetterable phenomena (*samyojanīyesu dhammesu*), there is consciousness's descent (*viññāṇassa avakkanti hoti*). Because of consciousness, mentality-materiality (*viññāṇa-paccayā nāma-rūpaṃ*), because of mentality-materiality, the six bases [etc.].'³ As in the preceding quotation, mentality-materiality here refers only to four of the five aggregates. But in the previous sutta, 'Nāma-Rūpa-Sutta' ('The Mentality-Materiality Sutta'), describing the exact same process, The Buddha speaks only of 'mentality-materiality's descent (*nāma-rūpassa avakkanti*)', without mention of consciousness. In that case, mentality-materiality is equivalent to all five aggregates, which have been caused by kamma consciousness in a previous life.

In S.II.I.vii.4 'Atthi-Rāga-Sutta' ('The There-Is-Lust Sutta'), The Buddha explains how there is the founding of consciousness by way of the four nutriments (*āhāra*): 'When for [1] edible nutriment (*kabalīkāre āhāre*)... [2] contact (*phassa*)... [3] mental volition (*mano-sañcetanā*)... [4] consciousness (*viññāṇa*) bhikkhus, there is lust (*atthi rāgo*), there is delight (*atthi nandī*), and there is craving (*atthi taṇhā*) [^{SA} these are just terms for greed (*lobhass-eva nāmāni*)], there consciousness (*viññāṇam*) [^{SA} performance consciousness (*abhisankhāra-viññāṇam*)] becomes founded (*patitṭhitam*) and augmented (*virūḥam*) [^{SA} having impelled kamma (*kammam javāpetvā*).]' And in each case, He continues: 'Wherever consciousness (*viññāṇam*) is founded (*patitṭhitam*) and augmented (*virūḥam*), that is where there is mentality-materiality's descent (*atthi tattha nāma-rūpassa avakkanti*). Wherever there is mentality-materiality's descent, that is where there is formations' growth (*sarikhāraṇam vuddhi*). Wherever there is formations' growth, that is where there is future regeneration of new existence (*āyatim puna-bbhav-ābhiniḥḥatti*). Wherever there is future re-generation, that is where there is future birth, ageing and death (*āyatim jāti-jarā-maraṇam*).' In that case again, mentality-materiality is equivalent to all five aggregates, which have been caused by kamma consciousness in a previous life.

^B In S.V.II.iv.10 'Nivāraṇa-Sutta' ('The Hindrances Sutta'), The Buddha explains: 'Five, bhikkhus, are these hindrances, makers of blindness (*andha-karaṇā*), makers of sightlessness (*a-cakkhu-karaṇā*), makers of non-knowledge (*a-ññāna-karaṇā*), stoppers of wisdom (*paññā-nirodhikā*), allies of opposition (*vighāta-pakkhiyā*), leaders to non-Nibbāna (*a-Nibbāna-samvattanikā*).' And in A.V.II.i.1 'Āvaraṇa-Sutta' ('The Impediment Sutta'), He explains: 'Indeed, bhikkhus, that a bhikkhu without having abandoned these five impediments (*āvaraṇā*), hindrances (*nivāraṇā*), mental surmounters (*cetaso ajjhāruḥā*), weakeners of wisdom (*paññāya dubbali-karaṇā*), that he (being without strength, weak in wisdom) should know his own good, or know another's good, or should know the

good of both, or should realize a higher human attainment sufficient for distinction in Noble knowledge and vision, such a possibility is not known.' In M.II.ii.9 '*Subha-Suttaṃ*' ('The Subha Sutta'), The Buddha explains how it is impossible to know, see, or realize a superhuman attainment (*uttarimanussa-dhamma*), a distinction befitting Noble knowledge & vision (*alam-Ariya-ñāna-dassana-vīsesa*), so long as the five hindrances are still present. In S.V.II.iv.3 '*Upakkilesa-Suttaṃ*' ('The Contamination Sutta'), The Buddha describes five base metals that contaminate gold so it is unfit for the best work. And then He compares the five hindrances to such contamination as: 'these five contaminations of the mind (*pañcīme cittassa upakkilesā*)' that contaminate the mind so it is 'neither flexible (*mudu*), nor wieldy (*kammaniyaṃ*), nor radiant (*pabhassaraṃ*) [with the light of wisdom], but brittle (*pabhārigu*), and not well concentrated (*na ca sammā samādhīyati*) for destruction of the taints'. And in S.ii.7 '*Āvaraṇa-Nivaraṇa-Suttaṃ*' ('The Impediment & Hindrance Sutta'), He describes the hindrances also as impediments (*āvaraṇā*) and weakeners of wisdom (*paññāya du-bbalī-karaṇā*).

^C ABANDONMENT = JHĀNA: VSM.iv.74 '*Pañc-Aṅga-Vippahīn-Ādi*' ('The Abandonment of Five Factors Etc.') explains jhāna as the abandonment of five factors (*pañc-āṅga-vippahīnaṃ*) and possession of five factors (*pañc-āṅga-samannāgataṃ*): 'Herein, sensual desire, ill-will, sloth & torpor, restless & remorse, scepticism, and these five hindrances should be understood as the abandonment of five factors (*pañc-āṅga-vippahīnatā*). Not with these unabandoned does jhāna arise. So they are called the abandonment-factors (*pañc-āṅgānī-ti*). Whatever other unwholesome things (*akusala dhammā*) are abandoned at the moment of jhāna (*jhāna-kkhaṇe*), even so it is specifically by just these that obstructions to jhāna are made (*jhāna-antarāya-karāṇi*).' The possession of five factors is then explained as possession of the five jhāna factors. Also, VSM.iv.70 '*Paṭhama-Jjhāna-Kathā*' ('Discussion of the First Jhāna') quotes a Pali commentary called the *Peṭaka*: 'So concentration is the opposite of sensual desire (*samādhī kāmaccandassa paṭipakkho*), joy of ill-will (*pīti byāpādassa*), application of sloth & torpor (*vitakko thina-middhassa*), happiness of restless & remorse (*sukhaṃ uddhacca-kukkucassa*), sustainment of scepticism (*vicāro vicikicchā*).'

^D In M.III.iii.5 '*Danta-Bhūmi-Suttaṃ*' ('The Tamed-Stage Sutta'), The Buddha describes the bhikkhu's training as follows:

- A Tathāgata arises in the world, and teaches the Dhamma that He has realized by His own direct knowledge.
- A householder, householder's son, or one born into some or other family, hears that Dhamma, and gains faith.
- Upon reflection, he realizes that the Dhamma taught by the Tathāgata cannot be properly practised in the household life, so he ordains as a bhikkhu.
- The Tathāgata directs him to live restrained by the Pātimokkha restraint (*Pātimokkha-saṃvara-saṃvuto*), possessed of conduct and resort (*ācāra-gocara-sampanno*), in the slightest faults seeing fearsomeness (*aṇumattesu vajjesu bhaya-dassāvī*), having undertaken to train in the training precepts (*sikkhā-padesu*).
- This fulfilled, the Tathāgata directs him to become guarded at the doors of the faculties (*indriyesu gutta-dvāro*).
- This fulfilled, the Tathāgata directs him to become moderate in eating (*bhojane mattaññū*).
- This fulfilled, the Tathāgata directs him to live devoted to wakefulness (*jāgariyaṃ anuyutto*).
- This fulfilled, the Tathāgata directs him to become possessed of mindfulness & discernment (*sati-sampajañña-samannāgato*).
- This fulfilled, the Tathāgata directs him to resort to a secluded dwelling (*vivittaṃ senāsanaṃ*): a forest (*araññaṃ*), the foot of a tree (*rukka-mūlaṃ*), a mountain (*pabbataṃ*), a gorge (*kandaraṃ*), a mountain cave (*giri-guhaṃ*), a charnel ground (*susānaṃ*), a forest jungle (*vana-paṭṭhaṃ*), an open space (*abbh-okāsaṃ*), a heap of straw (*palāla-puñjaṃ*).
- Having come back from his almsround, after the meal, he does so, sits down, having crossed his legs, set his body straight, having mindfulness founded (in the meditation subject) before him (*parimukhaṃ satim upaṭṭhapetvā*).
- He abandons the five hindrances: covetousness (*abhijjha*), ill-will & hatred (*byāpāda-padosa*), sloth & torpor (*thina-middha*), restless & remorse (*uddhacca-kukkucca*), and scepticism (*vicikicchā*).
- He, these five hindrances having abandoned (*so ime pañca nivarane pahāya*) (mental contaminations (*cetaso upakkilese*), weakeners of wisdom (*paññāya dubbalīkaraṇe*)), abides in the body the body contemplating (*kāye kāyānupassī viharati*) ... in feelings (*vedanāsu*) ... in consciousness (*citte*) ... in dhammas dhammas contemplating (*dhammesu dhammānupassī viharati*), ardent (*ātāpi*), discerning (*sampajāno*), mindful (*satimā*), having removed covetousness and displeasure for the world (*vineyya loke abhijjhādomanassaṃ*). (Accordingly, the commentary to the '*Mahā-Sati-Paṭṭhāna*' sutta explains that covetousness/displeasure correspond to all five hindrances.)
- He attains the second jhāna (*dutiyaṃ jhānaṃ*), third jhāna (*tatiyaṃ jhānaṃ*), and fourth jhāna (*catutthaṃ jhānaṃ*). (The first jhāna is implicit in his abandoning the five hindrances.)
- He, with consciousness thus concentrated (*samāhite citte*), purified (*parisuddhe*), bright (*pariyodāte*), unblemished (*anarigane*), with contaminations gone (*vigat-upakkilese*), become flexible (*mudu-bhūte*), wieldy (*kammaniye*), fixed (*thite*), and attained to imperturbability (*āneṇja-ppatte*), he turns (*abhinimāmeti*) his mind towards the former-lives recollection knowledge (*pubbe-nivās-ānussati-ñānāya*), the decess & rebirth knowledge (*cut-upapāta-ñānāya*), the Taints-Destruction Knowledge (*Asavaṇaṃ Khaya-Ñānāya*), which is Arahanthood.

^E In S.I.II.iii.6/A.IV.I.v.5 '*Rohitassa-Suttaṃ*' ('The Rohitassa Sutta'), The Buddha refers to the five aggregates as the world: 'And furthermore, friend, it is in just this fathom-long carcass with its perception, and with its mind that I make known the world (*lokañ-ca paññāpemi*), and the origin of the world (*loka-samudayañ-ca*), and the cessation of the world (*loka-nirodhañ-ca*), and the practice leading to the cessation of the world (*loka-nirodha-gāminiñ-ca paṭipadaṃ*).' Likewise, in S.II.I.v.4 '*Loka-Suttaṃ*' ('The World Sutta'), The Buddha explains the origin of suffering (the five aggregates) as the origin of the world: 'In dependence on the eye and sights, arises eye consciousness. With the meeting of the three, there is contact [etc. through the factors of dependent origination]. This, bhikkhus, is the origin of the world.' And He says the same for the remaining five types of internal/external base, and consciousness. Conversely, with the remainderless dispassion/cessation of craving, the subsequent factors cease, and: 'This, bhikkhus, is the extinction of the world.'

^F THE MATERIAL MEDITATION SUBJECT: for example, in, M.I.iv.3 '*Mahā-Gopālaka-Suttaṃ*' ('The Great Cowherd Sutta') (My—M.1.281), The Buddha explains: 'And how, bhikkhus, is a bhikkhu not knowledgeable about materiality (*na rūp-āññū*)? Here, bhikkhus, any whatsoever materiality (*yaṃ kiñci rūpaṃ*), all materiality (*sabbaṃ rūpaṃ*), a bhikkhu does not understand according to reality (*yathā-bhūtaṃ na-ppajānāti*) as: "The four great essentials (*cattāri mahā-bhūtāni*), and materiality derived from the four great essentials (*catunnañ-ca mahā-bhūtānaṃ upādāya-rūpaṃ*)." That is how a bhikkhu is not knowledgeable about materiality.' In that case, explains The Buddha, it is 'impossible that he should meet with growth, augmentation, and expansion in this Dhamma-Vinaya (*abhabbo imasmiṃ Dhamma-Vinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ*).'^{MA} This means he cannot gain growth, etc. with regard to morality/concentration/vipassanā/Path/Fruit/Nibbāna (*śīla-samādhī-vipassanā-Magga-Phala-Nibbānehi*). Furthermore, in S.II.III.iv.10 '*Tatiya-Samaṇa-Brāhmaṇa-Suttaṃ*' ('The Third Ascetic & Brahmin Sutta') (My—S.1.385), The Buddha explains: 'Any whatsoever ascetics and

brahmins, bhikkhus, who do not understand (*na-ppajānanti*) the earth element (*pathavī-dhātu*), do not understand the earth element's origination (*pathavī-dhātu-samudaya*), do not understand the earth element's cessation (*pathavī-dhātu-nirodha*), and do not understand the practice leading to the earth element's cessation (*pathavī-dhātu-nirodha-gāminī paṭipada*)... who do not understand the water... fire... wind element... origination... cessation... practice leading to wind element's cessation, they are not by Me, bhikkhus, reckoned as ascetics or brahmins among ascetics or brahmins. And those venerable ones do not (having by their own direct knowledge realized it as a present phenomenon) enter upon and abide in the purpose of asceticism (*sāmaññ-atthāñ-ca*) [SA Nibbāna] or the purpose of brahminhood (*brahmaññ-atthāñ-ca*).⁶ THE MENTAL MEDITATION SUBJECT: in, for example, S.IV.II.ii.6 'Paṭhama-Sambahula-Suttaṃ' ('The First "Many" Sutta') (My—S.2.421), The Buddha explains: 'Three, bhikkhus, are these feelings: happy feeling (*sukkhā vedanā*), painful feeling (*dukkhā vedanā*), neither painful nor happy feeling (*a-dukkham-a-sukkhā vedanā*). These are called feelings. With contact's origination, there is feeling's origination (*phassa-samudayā vedanā-samudayo*); with contact's cessation, feeling's cessation (*phassa-nirodhā vedanā-nirodho*). Only this Noble Eightfold Path is the practice leading to feeling's cessation (*vedanā-nirodha-gāminī paṭipadā*), that is: Right View... Right Concentration.' Then in S.IV.II.ii.9 'Tatiya-Samaṇa-Brahmaṇa-Suttaṃ' ('The Third Ascetic&Brahmin Sutta') (My—S.2.432), The Buddha explains: 'Whatever ascetics or brahmins, bhikkhus, who do not understand feeling (*vedanaṃ na-ppajānanti*)... do not understand feeling's origin (*vedanā-samudayaṃ na-ppajānanti*)... who do not understand feeling's cessation (*vedanā-nirodhaṃ na-ppajānanti*)... who do not understand the practice leading to feeling's cessation (*vedanā-nirodha-gāminī paṭipadaṃ na-ppajānanti*), they are not by Me, bhikkhus, reckoned as ascetics or brahmins among ascetics or brahmins. And those venerable ones do not (having by their own direct knowledge realized it as a present phenomenon) enter upon and abide in the purpose of asceticism (*sāmaññ-atthāñ-ca*) or the purpose of brahminhood (*brahmaññ-atthāñ-ca*).'⁶ In S.V.II.iii.10 'Udāyi-Suttaṃ' ('The Udāyi Sutta'), Ven. Udāyi describes his practice to The Buddha: 'The Bhagavā taught me this Dhamma: "Such is materiality, such materiality's origination, such materiality's extinction. Such is feeling, [etc.]." Then I, Venerable Sir, gone to an empty place, going over the rise&fall (*ukkujji-āvakujjam samparivattento*) of these five clinging-aggregates [SA as rise&perish (*udaya-bbaya-vasena*)], directly knew according to reality (*yathā-bhūtaṃ abbh-aññāsīm*): "This is suffering... suffering's origin... suffering's cessation... the practice leading to suffering's cessation." The Dhamma by me, Venerable Sir, has been recognized (*abhisamito*), and the Path by me has been obtained (*paṭiladdho*).'⁶ He then explains that if he develops that path, he will attain Arahantship. SA The Dhamma he recognized was insight Dhamma (*vipassanā-Dhamma*), and the path the insight path (*vipassanā-magga*).

Then in D.II.1 'Mahā-Padāna-Suttaṃ' ('The Great Lineage Sutta'), The Buddha gives an account of the previous six Buddhas, explaining in some detail Buddha Vipassī's life, ninety-one aeons ago. And He includes an explanation of how The Buddha Vipassī discovered dependent origination in regular/negative order, and His thinking: 'Indeed, I have reached the path to enlightenment (*adhigato kho myāyaṃ maggo sambodhāya yad-idam*) [DA the insight path (*vipassanā-magga*) (as in the 'Udāyi' sutta just mentioned)].' And then The Buddha Vipassī abode contemplating the rise&perish of the five aggregates (*pañcasu upādāna-kkhandhesu udaya-bbay-ānupassī*): 'Such is materiality, [etc.], and not long after attained Arahantship and Buddhahood.

This threefold contemplation of the five aggregates is given in the 'Mahā-Sati-Paṭṭhāna' sutta under 'The Aggregates Section (*Khandha-Pabbam*)' of dhammas contemplation (*dhamm-ānupassanā*), and in S.II.I.iii.1 'Dasa-Bala-Suttaṃ' ('The Ten Powers Sutta'), The Buddha describes it as His lion's roar (*sīha-nādaṃ*), as His setting in motion the divine wheel (*brahma-cakkaṃ*), the wheel of the Dhamma (*Dhamma-cakka*).

Likewise, in S.III.I.viii.6 'Sīha-Suttaṃ' ('The Lion Sutta'). There, He also relates this formula to the identity view: 'When the Tathāgata arises in the world... He teaches the Dhamma: "Such is materiality, [etc.]"... When The Buddha by direct knowledge the Dhamma Wheel sets in motion: / "Identity (*sakkāyañ-ca*) and cessation (*nirodhañ-ca*), and identity's coming into existence (*sakkāyassa ca sambhavaṃ*), / And the Noble Eightfold Path (*Ariyañ-c-Atṭh-Aṅgikaṃ Maggaṃ*), what leads to the calming of suffering (*dukkh-ūpasama-gāminam*)...."

Likewise in A.IV.I.iv.3 'Sīha-Suttaṃ' ('The Lion Sutta'), He explains: 'When the Tathāgata arises... "Such is identity (*iti sakkāyo*), such identity's origination (*iti sakkāya-samudayo*), such identity's cessation (*iti sakkāya-nirodho*), such the path leading to identity's cessation (*iti sakkāya-nirodha-gāminī paṭipadā*)".'

In A.VIII.I.i.2 'Paññā-Suttaṃ' ('The Wisdom Sutta'), The Buddha includes this contemplation in His list of eight means (*hetu*) to wisdom (AA vipassanā):

- [1] Here, bhikkhus, a bhikkhu lives dependent on the Teacher (*Satthāraṃ upanissāya viharati*) or a certain respected companion in the holy life (*garuṭṭhāniyaṃ sa-brahma-cāriṃ*), by whom keen conscience&shame is established (*tibbaṃ hir-ottappaṃ paccupaṭṭhitam hoti*), and affection and respect (*pemañca gāraṇa ca*).
- [2] From time to time having approached, he asks and enquires: "How, Venerable Sir, is this? What is the meaning of this?" The reverend one the undisclosed discloses (*avivaṭṭhāya vivaranti*), the unclear makes clear (*anuttānikatañca uttāni karonti*), in manyfold doubtful things (*anekavihitesu ca karikhāṭṭhāniyesu dhammesu*) dispels the doubt (*karikhaṃ paṭivindenti*).
- [3] He [the bhikkhu] that Dhamma having heard [learned], two kinds of withdrawal achieves: withdrawal by body (*kāya-vūpakāseṇa*) and withdrawal by mind (*citta-vūpakāseṇa*).
- [4] He is moral (*sīlavā*), abides restrained by the Pātimokkha restraint (*Pātimokkha-saṃvara-saṃvuto viharati*), possessed of conduct&resort (*ācāra-gocara-sampanno*), seeing fearsomeness in the slightest faults (*aṇumattesu vajjesu bhaya-dassāvī*), undertaking to train in the training precepts (*samādāya sikkhati sikkhā-padesu*).
- [5] He is one who has heard much (*bahu-ssuto*), one who retains what he has heard/learned (*suta-dhara*), one who generates learning (*suta-sannicayo*). Whatever things are in the beginning good (*ādī-kalyāṇā*), in the middle good (*majjhe-kalyāṇā*), in the end good (*pariyosāna-kalyāṇā*), that are meaningful (*s-ātham*) and eloquent (*sabyañjanam*); that reveal an utterly perfect and pure holy life (*kevala-paripunṇam parisuddham brahma-cariyaṃ abhivadanti*). Of such things he is very learned (*bahu-ssutā*), has memorized (*dhātā*), has practised verbally (*vacasā paricīṭā*), become familiar with through discussion (*manas-ānupekkitā*), has penetrated well by view (*ditṭhiyā su-ppaṭividdhā*).
- [6] He abides with resolute energy (*āraddha-vīriyo viharissati*) for the abandoning of unwholesome things (*akusalānaṃ dhammānaṃ*), and the attainment of wholesome things (*kusalānaṃ dhammānaṃ*), persistent (*thāmaṇā*), of steady perseverance (*dalha-parakkamo*), unremittingly engaged in wholesome things (*anikkhitta-dhuro kusalesu dhammesu*).
- [7] Amidst the Sangha he is one who does not talk about this and that [lit. non-various speaker] (*a-nānā-kathiko*), who does not talk about low things [lit. non-low-talker] (*a-tiracchāna-kathiko*). Either he himself speaks Dhamma (*Dhammaṃ bhāsati*), or he requests another [to do so], or does not disdain (*n-ātimaññati*) Noble silence (*Ariyaṃ tunhībhāvaṃ*) [AA the fourth jhāna (*catuttha-jhānaṃ*): also paying attention to the remaining meditation subjects (*sesa-kammaṭṭhāna-manasikāropi*)].

[8] He abides contemplating the rise&perish (*udaya-bbay-ānupassī*) in the five clinging-aggregates (*upādāna-kkhandhesu*): "Such is materiality (*īti rūpaṃ*), such materiality's origination (*īti rūpassa samudayo*), such materiality's extinction (*īti rūpassa atthaṅgamo*); such is feeling (*īti vedanā*), such feeling's origination, such feeling's extinction; such is perception (*īti saññā*)... such are formations (*īti saṅkhārā*)... such is consciousness (*īti viññāṇaṃ*), such consciousness's origination, such consciousness's extinction."

The Buddha concludes by explaining that because the bhikkhu does these eight things, his companions in the holy admire him (*sambhāventi*) for each one, thinking: 'Surely this reverend one knowing knows (*jānaṃ jānāti*), seeing sees (*passaṃ passati*).' And The Buddha concludes: 'This thing to dearthness (*piyattāya*), to respect (*garuttāya*), to development (*bhāvanāya*), to asceticism (*sāmaññāya*)^{AA} = the ascetic's duties (*samaṇa-dhammatthāya*) <see following quotation>, to unity leads (*ekibhāvāya samvattati*)^{AA} = to non-variance (*nir-antarabhāvattthāya*).'

In A.III.II.iv.1 'Samaṇa-Suttaṃ' ('The Ascetic Sutta'), The Buddha explains the ascetic's duties:

'Three, bhikkhus, are these ascetic's asceticisms (*samaṇassa samaṇiyāni*), an ascetic's duties (*samaṇa-karaṇiyāni*). What three? Undertaking of the higher-morality training (*adhi-sīla-sikkhā samādānaṃ*), undertaking of the higher-mind training (*adhi-citta-sikkhā samādānaṃ*), and undertaking of the higher-wisdom training (*adhi-paññā-sikkhā samādānaṃ*). Therefore, bhikkhus, you should train thus:

[1] "Keen our desire shall be (*tibbo no chando bhavissati*) for undertaking the higher-morality training (*adhi-sīla-sikkhā-samādāne*).

[2] "Keen our desire shall be for undertaking the higher-mind training (*adhi-citta-sikkhā-samādāne*).

[3] "Keen our desire shall be for undertaking the higher-wisdom training (*adhi-paññā-sikkhā-samādānaṃ*)."

'Thus, bhikkhus, should you train (*Evañhi vo, bhikkhave, sikkhitabbam*).'

These three trainings, The Buddha describes in, for example, A.III.II.iv.9 'Paṭhama-Sikkhattaya-Suttaṃ' ('The First Training Sutta'): 'Three, bhikkhus, are these trainings. What three? The higher-morality training (*adhi-sīla-sikkhā*), the higher-mind training (*adhi-citta-sikkhā*), and the higher-wisdom training (*adhi-paññā-sikkhā*).

[1] And what, bhikkhus, is the higher-morality training? Here, bhikkhus, a bhikkhu is moral (*bhikkhu sīlavā hoti*), restrained by the Pātimokkha restraint he abides (*Pātimokkha-saṃvara-saṃvuto viharati*), attained to conduct and resort (*ācāra-gocara-sampanno*), in the slightest faults seeing fearsomeness (*aṇumattesu vajjesu bhaya-dassāvī*), he undertakes (*samādāya*) to train in the training precepts (*sikkhati sikkhā-padesu*). This is called, bhikkhus, the higher morality training.

[2] And what, bhikkhus, is the higher-mind training?

[i] Here, bhikkhus, a bhikkhu quite secluded from sensual pleasures, secluded from unwholesome things, abides having entered upon the first jhāna (*paṭhamaṃ jhānaṃ upasampajja viharati*), which is with application, with sustainment, and seclusion-born joy and happiness.

[ii] With the calming of application and sustainment, and with internal confidence and mental singleness, he abides having entered upon the second jhāna (*dutiyaṃ jhānaṃ upasampajja viharati*), which is without application, without sustainment, with concentration-born joy and happiness.

[iii] And with the fading away of joy, he abides having entered upon the third jhāna (*tatiyaṃ jhānaṃ upasampajja viharati*); he abides equanimous, mindful, and discerning; and experiences such happiness with the body of which Noble Ones declare: "Equanimous and mindful [one is, in] a happy abiding."

[iv] And with pleasure's abandonment, with pain's abandonment, with earlier gladness and sorrow's destruction, he abides having entered upon the fourth jhāna (*catutthaṃ jhānaṃ upasampajja viharati*), which is neither painful nor pleasant, and is by equanimity and mindfulness purified.

'This is called, bhikkhus, the higher-mind training.

[3] And what, bhikkhus, is the higher-wisdom training?

'Here, bhikkhus, a bhikkhu understands according to reality:

[i] "This is suffering", he understands according to reality (*idaṃ dukkhaṃ ti yathā-bhūtaṃ pajānāti*).

[ii] "This is the origin of suffering", he understands according to reality (*ayaṃ dukkha-samudayo ti yathā-bhūtaṃ pajānāti*).

[iii] "This is the cessation of suffering", he understands according to reality (*ayaṃ dukkha-nirodho ti yathā-bhūtaṃ pajānāti*).

[iv] "This is the practice leading to the cessation of suffering", he understands according to reality (*ayaṃ dukkha-nirodha-gāminī paṭipadā ti yathā-bhūtaṃ pajānāti*).

'This is called, bhikkhus, the higher-wisdom training.'

^H SUCH IS MATERIALITY/FEELING/ETC.: DA.II.383 When The Buddha says 'such is materiality (*īti rūpaṃ*)', He is referring to the bhikkhu's understanding materiality according to its individual nature (*sa-bhāvato*): defining it as 'This is materiality (*idaṃ rūpaṃ*), so much is materiality (*ettakaṃ rūpaṃ*), there is nothing further that is materiality (*na ito paraṃ rūpaṃ atthi*).'^{DT.II.383} Such definition is the division of materiality (*rūpassa pabhedo*) into the four essentials, derived materiality, concrete and unconcrete materiality, kamma-born-, mind-born-, temperature-born-, and nutriment-born materiality, etc. It is apprehension according to the individual nature of materiality (*sa-rūpa-ggahaṇa-bhāvato*),^{SA.III.78} according to its individual function (*sa-rasato*), circumference (*pariyantato*), definition (*paricchedato*), and delimitation (*paricchindanato*).^{DA.II.63} It is, in other words, analysis of each type of materiality according to its characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*paccupatthāna*), and proximate cause (*padatthāna*).^{DA.II.63} It is materiality apprehension with nothing missing (*an-avasesa-rūpa-pariggaho*),^{DT.II.383} having been done exhaustively (*pariyādiyitvā*).^{DT.II.383} Only then does one understand materiality in accordance with the individual nature of the eye base (*cakkh-āyatana*), ear base (*soṭ-āyatana*), nose base (*ghan-āyatana*), etc., as well as colour (*vaṇṇa*), odour (*gandha*), flavour (*rasa*), etc., and only then does one understand materiality in accordance with its individual nature of transformation (*ruppana-sa-bhāvato*).

^{DT.II.383} Again, when The Buddha says 'such is feeling (*īti vedanā*)', He is referring to the bhikkhu's understanding feeling according to its individual nature (*sa-bhāvato*): defining it as 'This is feeling (*ayaṃ vedanā*), so much is feeling (*ettakā vedanā*), there is nothing further that is feeling (*na ito paraṃ vedanā atthi*).'^{DA.II.63} It is the division of feeling into happy feeling (*sukha-vedanā*), painful feeling (*dukkha-vedanā*), and neither painful nor happy feeling (*a-dukkham-a-sukha-vedanā*), bodily (*kāyikaṃ*) and mental (*cetasikaṃ*), carnal (*sāmisam*) and non-carnal (*nir-āmisam*), eye-contact born (*cakkhu-samphassa-jā*), ear-contact born (*sota-samphassa-jā*), etc. Again, it is feeling apprehension with nothing missing (*an-avasesa-vedanā-pariggaho*), analysis of each type of feeling according to its characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*paccupatthāna*), and proximate cause (*padatthāna*),^{DT.II.383} according to its individual nature of enjoying the object (*anubhavana-sa-bhāvato*),^{DA.II.63} of feeling/experiencing the object (*vedayita-sa-bhāvam*), etc.

^{DA.II.63} By the same method, 'such is perception (*īti saññā*)', is perception apprehension (*saññā-pariggaho*) with nothing missing (*an-avasesa*): sight perception (*rūpa-saññā*), sound perception (*sadda-saññā*), etc.,^{DA.II.63} according to its individual nature of perceiving (*saññāna-sabhāvam*)^{DT.II.63} colours (blue/yellow/red/etc.).^{DA.II.63} 'Such are formations (*īti saṅkhārā*)' is formations apprehension (*sañ-*

khāra-pariggaho) with nothing missing (*an-avasesa*); which is apprehension of the remaining types of mental factor with nothing missing: contact (*phassa*), volition (*cetana*), one-pointedness (*ek-aggatā*), life faculty (*jīvit-indriya*), etc., according to their individual nature of forming (*abhisaikharāna-sa-bhāvaṃ*) and DṬ.II.63 endeavour/accumulation (*āyūhana*). 'Such is consciousness (*iti viññāna*)' is consciousness apprehension (*viññāna-pariggaho*) with nothing missing (*an-avasesa*): eye consciousness (*cakkhu-viññāna*), ear consciousness (*sota-viññāna*), five-door advertent consciousness (*pañca-dvār-āvajjana-citta*), mind-door advertent consciousness (*mano-dvār-āvajjana-citta*), life-continuum consciousness (*bhavaṅga-citta*), jhāna consciousness (*jhāna-citta*), etc., according to their individual nature of cognizing (*viñāna-sa-bhāvaṃ*), DṬ.II.383 according to their individual nature of taking the object (*ārammaṇassa upaladdhi-sa-bhāvaṃ*). DA.II.63 Again, such apprehension one does in every case by analysing each phenomenon according to its characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*), and proximate cause (*padatṭhāna*).

Understanding the materiality aggregate in this way is materiality apprehension (*rūpa-pariggaha*), and understanding the feeling, perception, formations, and consciousness aggregates is mentality apprehension (*nāma-pariggaha*): together, they are called the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāna*). These two types of apprehension are included in the first of the three types of full knowledge, the known full-knowledge (*ñāta-par-iññā*). It is what The Buddha describes as 'directly knowing (*abhijānaṃ*)' the five aggregates, VsM.xx.736 and is mundane knowledge of the Noble Truth of Suffering.

(With the brevity usual to the commentaries/subcommentaries, DṬ says it is division of materiality (*rūpassa-pabheda*) by way of essentials-, derived-, etc. (*bhūt-upād-ādi-vasena*). Likewise, further on, it describes one's understanding of materiality's individual characteristic as 'according to the individual characteristic of the eye, etc., colour, etc. (*cakkh-ādi-vaṇṇ-ādi-sa-bhāvato*). To understand what the various instances of 'etc. (*ādi*)' refer to, one needs to study the divisions they refer to, in this case, the divisions of the five aggregates in VsM.xiv., which DA has referred to. DṬ is in the same very brief in describing the necessary divisions of feeling (*vedanā*) (happy, etc. (*sukh-ādi*)), perception (*saññā*) (sight perception, etc. (*rūpa-saññ-ādi*)), formations (*saṅkhārā*) (contact, etc. (*phass-ādi*)), and consciousness (*viññāna*) (eye consciousness, etc. (*cakkhu-viññān-ādi*)). Thus, in each case, further examples have been added.)

^I CAUSAL/MOMENTARY RISE&PERISH: the commentary to D.II.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta') (§383) explains that the contemplation of origination and extinction of the five aggregates is seeing the rise&perish of the five aggregates in five ways (*pañca-ākārehi*), as explained by Ven. Sāriputta in PsM.I.i.6 (§50) '*Udaya-Bbaya-Ñāna-Niddeso*' ('Exposition of the Rise&Perish Knowledge'): 'The materiality aggregate's arise seeing (*rūpa-kkhandhassa udayaṃ passanto*), what five characteristics does one see (*katamāni pañca lakkhaṇāni passati*)?

- '[1.1] "With ignorance's origination (*avijjā-samudayā*), there is materiality's origination" (*rūpa-samudayo'ti*): thus, in the sense of causal origination (*paccaya-samuday-aṭṭhena*), the materiality aggregate's origination one sees (*rūpa-kkhandhassa udayaṃ passati*).
- '[1.2] "With craving's origination (*taṇhā-samudayā*), there is materiality's origination": thus, in the sense of causal origination, the materiality aggregate's origination one sees.
- '[1.3] "With kamma's origination (*kamma-samudayā*), there is materiality's origination": thus, in the sense of causal origination, the materiality aggregate's origination one sees.
- '[1.4] "With nutriment's origination (*āhāra-samudayā*), there is materiality's origination": thus, in the sense of causal origination, the materiality aggregate's origination one sees.
- '[1.5] The generation characteristic also seeing (*nibbatti-lakkhaṇaṃ passanto-pi*), the materiality aggregate's arising one sees (*rūpa-kkhandhassa udayaṃ passati*).

'The materiality aggregate's arise seeing (*rūpa-kkhandhassa udayaṃ passanto*), these five characteristics one sees (*imāni pañca lakkhaṇāni passati*).

'Perish seeing (*vayaṃ passanto*), what five characteristics does one see (*katamāni pañca lakkhaṇāni passati*)?

- '[1.1] "With ignorance's cessation (*avijjā-nirodhā*), there is materiality's cessation" (*rūpa-nirodho'ti*): thus, in the sense of causal cessation (*paccaya-nirodh-aṭṭhena*), the materiality aggregate's perish one sees (*rūpa-kkhandhassa vayaṃ passati*).
- '[1.2] "With craving's cessation (*taṇhā-nirodhā*), there is materiality's cessation": thus, in the sense of causal cessation, the materiality aggregate's perish one sees.
- '[1.3] "With kamma's cessation (*kamma-nirodhā*), there is materiality's cessation": thus, in the sense of causal cessation, the materiality aggregate's perish one sees.
- '[1.4] "With nutriment's cessation (*āhāra-nirodhā*), there is materiality's cessation": thus, in the sense of causal cessation, the materiality aggregate's perish one sees.
- '[1.5] The change characteristic also seeing (*vipariṇāma-lakkhaṇaṃ passanto-pi*), the materiality aggregate's perish one sees (*rūpa-kkhandhassa vayaṃ passati*).

'The materiality aggregate's perish seeing (*rūpa-kkhandhassa vayaṃ passanto*), these five characteristics one sees (*imāni pañca lakkhaṇāni passati*).

'The rise&perish seeing (*udayabbayaṃ passanto*), these ten characteristics one sees (*imāni dasa lakkhaṇāni passati*).'

Then Ven. Sāriputta explains the five characteristics for the arise, and five characteristics for the perish, of each of the remaining four immaterial aggregates: all in all forty characteristics. 'Seeing the rise&perish of the five aggregates, these fifty characteristics one sees (*imāni paññāsa lakkhaṇāni passati*).'

To explain this passage, the commentary to D.II.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta') (§383), refers to the detailed explanation in VsM.xx.724-731 '*Udaya-Bbaya-Ñāna-Kathā*' ('Discussion of the Rise&Perish Knowledge'):

CAUSAL RISE: VsM.726 Seeing that with ignorance's, craving's, kamma's, etc.'s, arising, there is the aggregates' arising, and with ignorance's, craving's, kamma's, etc.'s, cessation, there is the aggregates' cessation, one is seeing causal rise&perish (*paccayato udaya-bbaya-dassanaṃ*). VsM.728 That means seeing causal rise is seeing dependent origination in regular order (*anuloma*). In brief: 'There being this, that is; this arising, that arises (*imasmiṃ sati idaṃ hoti, imass-uppādā idaṃ uppajjati*).' VsM.724 In other words: 'There being ignorance (*avijjāya sati*) occurring in an earlier existence (*purima-bhava-siddhāya*), materiality's arising is (*rūpassa uppādo hoti*) in this existence (*imasmiṃ bhava*).' And so on for the resultant feelings-, perception-, formations-, and consciousness aggregate.

PsMA.50 In accordance with Ven. Sāriputta's description of dependent origination, it is: 'Because of ignorance, formations, craving, clinging, and the kammic potency of a past kamma existence, there was the arising of the rebirth-linking consciousness, mentality-materiality, the six bases, contact, and feeling of this resultant existence.' <See his description of how the bhikkhu knows/sees/has knowledge of/penetrates this, endnote I, p.84.>

CAUSAL PERISH: the cessation of the five aggregates takes place with one's attainment of Final Cessation (*Pari-Nibbāna*), as an Arahant. ^{VsM.728} That means seeing causal perish is seeing dependent origination in negative order (*paṭiloma*). In brief: 'There not being this, that is not; this ceasing, that ceases (*imasmiṃ a-sati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati*).'^{VsMT.724} In other words: 'With ignorance's cessation as non-arising (*avijjāya an-uppāda-nirodhato*) by the highest Path Knowledge (*Agga-Magga-Nāṇena*), there is future materiality's cessation (*anāgatassa rūpassa*) as non-arising (*an-uppāda-nirodho*): by the coming to cessation of arising materiality's cause (*uppajjanaka-rūpa-paccayassa niruddha-bhāvena*).'^{VsM.728} In accordance with Ven. Sāriputta's description of dependent origination: 'With the cessation of ignorance, formations, craving, clinging, and the kammic potency in the future, there will be cessation of the arising, the non-arising, of any rebirth-linking consciousness, mentality-materiality, the six bases, contact, and feeling of any future resultant existence.' <See his description of how the bhikkhu knows/sees/has knowledge of/penetrates this, endnote I, p.84.>

MOMENTARY RISE&PERISH: ^{VsM.726} A phenomenon's generation characteristic is seen only at its arising moment (*uppatti-kkhaṇe-yeva*) (the moment it is generated). A phenomenon's change characteristic is then seen only at its subsequent dissolution moment (*bhaṅga-kkhaṇe*) (the moment it then ceases). That is how one's seeing the aggregates' generation and change characteristic is one's seeing momentary rise&perish (*khaṇato udaya-bbaya-dassanaṃ*) (the moment to moment arising and perishing of each type of mentality and materiality). ^{VsM.728} By seeing the five aggregates' generation and change characteristics, one sees the formed characteristic (*saṅkhata-lakkhaṇa*).

The Buddha describes it in A.III.I.v.7 '*Saṅkhata-Lakkhaṇa-Suttaṃ*' ('The Formed Characteristic Sutta'): 'Three, bhikkhus, are the formed characteristics of the formed (*saṅkhatassa saṅkhata-lakkhaṇāni*). What three? Arising is known (*uppādo paññāyati*), perishing is known (*vayo paññāyati*), becoming otherwise in standing is known (*thitassa aññathattaṃ paññāyati*).'^{AA} The formed is all phenomena of the three planes (*te-bhūmakā dhammā*): the sensual-sphere plane, the fine-material sphere plane, and the immaterial-sphere plane, material and immaterial. 'Arising (*uppādo*)' occurs at the formed phenomenon's arising moment (*uppāda-kkhaṇe*). It corresponds to birth (*jāti*). 'Becoming otherwise in standing (*thitassa aññathattaṃ*)' occurs at the formed phenomenon's standing moment (*thāna-kkhaṇe*). It corresponds to ageing (*jarā*). 'Perishing (*vayo*)' occurs at the formed phenomenon's moment of breaking up (*bheda-kkhaṇe*). ^{S.III.145} It corresponds to dissolution (*bhaṅga*). ^{VsM.740} These three characteristics make the impermanence characteristic (*anicca-lakkhaṇa*). It is because they possess these three characteristics that the five aggregates are impermanent. And it is then because of their impermanence that The Buddha says the aggregates are also suffering and non-self.

^{VsM.740} The Buddha says it in S.III.I.ii.4 '*Yad-Anicca-Suttaṃ*' ('The "What Is Impermanent" Sutta'): 'Materiality, bhikkhus, is impermanent (*rūpaṃ, bhikkhave, aniccaṃ*). What is impermanent, it is suffering (*yad-aniccaṃ taṃ dukkhaṃ*). What is suffering, it is non-self (*yaṃ dukkhaṃ tad-an-attā*). What is non-self, it is: "This is not mine (*n-etaṃ mama*), this I am not (*n-es-oham-asmi*), this is not my self (*na m-eso attā*)." Thus this, according to reality (*evam-etaṃ yathā-bhūtaṃ*), with Right Wisdom is to be seen (*Samma-Ppaññāya daṭṭhabbaṃ*).'^{VsM.740} The Buddha then gives the same analysis and advice for the remaining four aggregates. And He explains that seeing thus, the Noble Disciple becomes disenchanted with the five aggregates, and attains Nibbāna.

^J In S.V.XII.ii.1 '*Dhamma-Cakka-Ppavattana-Suttaṃ*' ('The Dhamma-Wheel Setting-in-Motion'), when the Venerable Kondañña attains Stream Entry, it is described as his understanding 'Any whatsoever arising phenomenon, it is every one a ceasing phenomenon (*yaṃ kiñci samudaya-dhammaṃ, sabbam taṃ nirodha-dhammaṃ*).'

^K To explain how the bhikkhu should exert the mind (*cittaṃ paggaḥetabbaṃ*) when it needs it, ^{VsM.iv.64} '*Dasa-Vidha-Appanā-Kosallaṃ*' ('The Ten Types of Proficiency in Absorption') quotes a passage from S.V.II.vi.3 '*Aggi-Suttaṃ*' ('The Fire Sutta'): 'Just as if, bhikkhus, a man wanted to make a small fire blaze up. Therein, if he were to put wet grass... wet cowdung... wet faggots on it, and if he were to inundate it with water... scatter dirt over it, would it then be possible for the man to make the small fire blaze up? ('It would not, Venerable Sir.') So too, bhikkhus, upon the occasion when the mind is sluggish (*līnaṃ cittaṃ hoti*), it is the wrong time (*akālo*) on that occasion (*tasmim samaye*) to develop the tranquillity... concentration... equanimity enlightenment factor. What is the reason? The sluggish mind, bhikkhus, is badly stimulated by those things (*eteḥi dhammeḥi du-ssamuttāpayaṃ hoti*). Upon the occasion, bhikkhus, when the mind is sluggish, it is the time on that occasion to develop the dhamma-investigation... energy... joy enlightenment factor. What is the reason? The sluggish mind, bhikkhus, is well stimulated (*eteḥi dhammeḥi su-ssamuttāpayaṃ hoti*) by those things. Just as if, bhikkhus, a man wanted to make a small fire blaze up. Therein, if he were to put dry grass... cowdung... faggots on it, and if he were to blow it with his mouth, and if he were not to scatter dirt over it, would it then be possible for the man to make the small fire blaze up? ('Yes, Venerable Sir.') ^{VsM.iv.65} ^{ibid.} then quotes The Buddha's opposite explanation for how the bhikkhu should restrain the mind (*cittaṃ niggahetabbaṃ*), when it needs it: like the man who wants to put out a great fire should not put dry fuel on it but wet, so should the bhikkhu, when the mind is agitated (*uddhataṃ cittaṃ hoti*) restrain it with the tranquillity... concentration... and equanimity enlightenment factors. And then The Buddha explains that mindfulness is universally useful: 'But mindfulness, bhikkhus, is on all occasions desirable (*sabb-atthikaṃ*), I declare.'